

## **Biography of Hazrat Khaja Mahboob Allah Sahab Hyderabad**



**The mausoleum of Hazrat Khaja Mahboob Allah Sahab**

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In the praise of the noble prophet Mohammed  
(peace be upon him)



The tomb of the holy prophet in Madina

In Madina is the grave of the prophet, which visited by angels  
It is such grave, there is excellence in empyrean and in the sky

In Madina is the grave of the prophet, which is visited by angels.  
It is so grave, there is excellence in the empyrean and in the sky.

Is there any relation between the Madina desert and the gardens?  
So, with the air of Madina, it is envious of the garden of paradise.

If Madina city is safe, so Allah keeps it as the cause of the blessing.  
Madina is such a garden city, which is the décor of all gardens.

The seasons of the gardens of paradise are due to the Madina  
If visit Madina, there is no need to visit the Garden of Paradise.

As it is better than heaven and it is a paradise on earth,  
Not we, but Allah also loves the city of the prophet.

Love of Madina is love of the prophet and Allah.  
This door's beggar is the king of fate and worlds.

The kings are envious of the beggar of this place  
One who has become rich there so his fate could not known

Ibrahim will find assistance in the resurrection by prophet.  
Oh, Allah help us to reach Madina city to see what it is there.

Where is the mercy and is there an available blessing everywhere?

If one leaves Madina, then he will not find the resort of heaven.  
If there is love for Madina, so heaven it is guaranteed.

On the earth, he is called Mohammed, and Ahmed in the skies.  
His praise is in the world, and also his praise is found in the skies.  
There is his great rule in Madina. Also, he is a ruler of the skies.  
The capital is Madina, and he is the great ruler of the two worlds.

What mistake did you make, Hafeez, by leaving city of Madina?  
Because it is heaven and beloved by the empyrean angels  
Why do visitors go to heaven by leaving the city of Madina?  
What is heaven as it is gracefully for the sake of Madina city?

In the praise of Hazrat Shaikh Abdul Quader Jilani R.A.



Tomb of Hazrat Shaikh Abdul Quader Jilani R.A.

To call me at your kind door oh king of the world  
 Show soon your kind sight to me oh king of the time  
 To improve my condition soon oh Shah of Baghdad  
 To come in a dream of servant oh Shah of the world

For sake of the souls of martyrs oh king of the world  
 Show your face of the wisdom oh Shah of Baghdad  
 To show your face as my condition is down for this  
 So I am in the fondness and in a helpless condition  
 Peeran Peer, oh the Sultan of Baghdad help me soon  
 Oh Shah remove my difficulty as I am worried much  
 The pious persons who down their necks before you  
 All said in the helpless condition oh Shah of Baghdad

Oh Shah Kindly help us and solve our problems soon  
 Oh great teacher of the religion oh Shah Ghouse Azam  
 The boat in the sea of grief you are the only saver for us  
 Come and help the boat to goal oh Shah Ghouse Azam  
 Waves of the storm of grief are there from everywhere  
 To save us from s trouble soon oh Shah Ghouse Azam  
 There is the wish of Hafeez to see your tomb in Baghdad  
 To call your lowest servant to Baghdad oh Ghouse Azam

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The miracle of Hadrat Sheikh Abdul Quader Jilani (R.A.)



Mausoleum of Hazrat Shaikh Abdul Quader Jilani R.A.

Hadrat Sheikh Abdul Quader Jilani (R.A.), is the leader of all holy persons like the Prophet Mohammed (peace be upon him.) who

is the leader of the group of all prophets of Allah which have been sent down on the world. So, for this reason, he is called and he is famous as a chief of all the saints. His spiritual benefits and favours from his miracles were available in the all period of time and even today is being continued and till the day of the judgment, such favours and benefits will be available to the mankind in the world. Because the favour and benefits of the holy persons which is available during the life period and which will be also available in the world after their demise from the world. Allah the most Merciful and Beneficent has kept the holy persons in every period of time so that there should be available favours of miracles and benefits to the mankind from them.

The holy persons due to the nearness of Allah and perfection in the obedience of the prophet of Allah they were away from the sins. Allah has given them the most excellent status of the holy persons of the nation of the prophet Mohammed (peace be upon him) and Allah's divine power being manifest by the holy persons

So for getting favour and benefits from the holy persons is in fact of getting favour and benefits from Allah because their saying, actions are according to the commandments of Allah and as per the practice of the last prophet of Allah.

Hadrat Sheikh Abdul Quader Jilani (R.A.), and who was the Qutub (highest cadre in spiritual pivot) of all time's favour of spiritual miracle is available in his saying which is as mentioned as follows.

“If my disciple’s hiding will be open and if he will be there in the East, and if I am in the West then I will cover it.”

In this way, his disciples and devotees were able to get his favour of miracles and benefits of spiritual powers in all time and at always. And they think him as a manifest of the help of Allah and so, for this reason, they see his favour of miracles and benefits from him. There is saying of the prophet, which is as follows.

“If your animal will run away from you then you should call as oh people of Allah help me.”

For the revival of the religion of Islam, Hadrat Sheikh Abdul Quader Jilani (R.A.), is such an enormous personality and a great leader and due to the blessing of his hand while finding the religion of Islam as a patient in the exemplary shape and given new life to it and so then he was becoming famous and well known by the title of Mohiuddin.

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## Biography of Hazrat Khaja Mohboob Allah Sahib Hyderabad



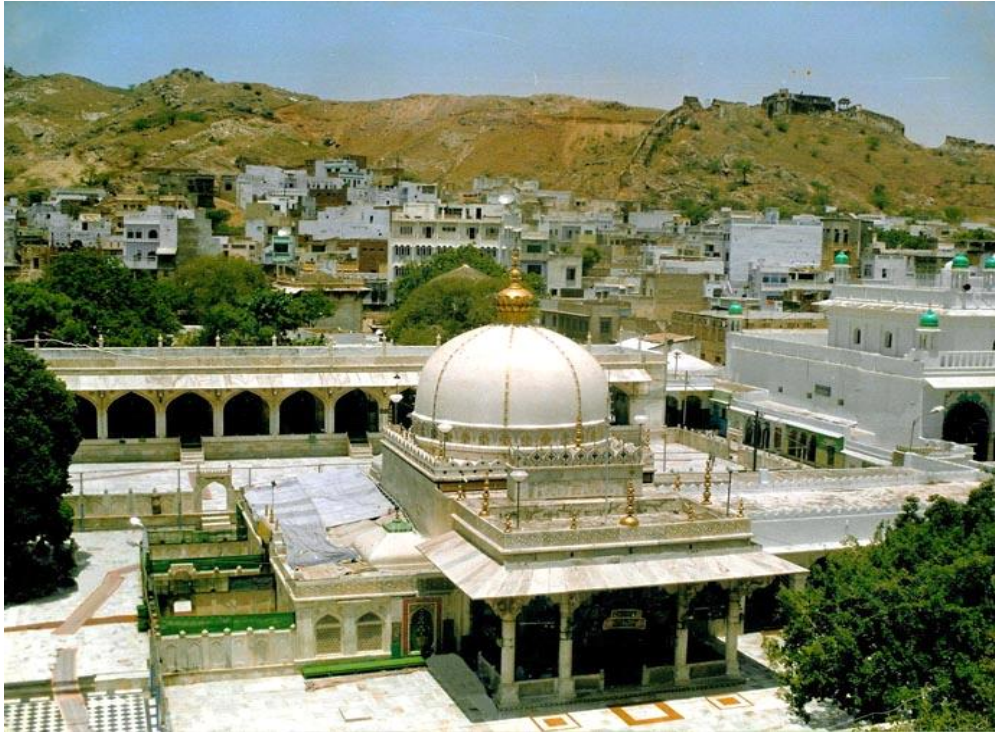
The mausoleum of Hazrat Khaja Mohboob Allah Sahib

Translated by  
Mohammed Abdul Hafeez

## The verse Fateha (The opening)

It is difficult Your praise and hidden Your virtues  
 You are visible there and You are in everything  
 Every particle, you created from beginning to end  
 You are Sustainer of this world and in other world  
 You are Lord of the worlds and forgiver of worlds  
 You are kind and Your favor is there for all persons  
 For pious persons, You are kind and merciful to all  
 Your kind favour and much kindness is there for all  
 You are the owner who settles the deeds upon death  
 In your kind hands the penalty and a prize is there  
 All our worship is for You Oh Lord of two worlds  
 All slaves big or small belong to you from the origin  
 For our needs, your personality is and must for us  
 You give all one who calls you as You are a helper  
 Guide us right path on which path who went away  
 With Your graces and went away on such right path  
 There will be no such way, which is ignored by You  
 Which misguide persons in the way due to your anger  
 This is the prayer of your slave and you kindly accept  
 Caller's prayer as you are the owner of the 2 worlds.

## The genealogical branching



The mausoleum of Hazrat Khaja Moinuddin Chisti

Oh Allah, have mercy upon me due to your magnificence.  
 Have favour and mercy upon me for the sake of the prophet.  
 To open the secret of the soul for the sake of Hazrat Ali Ibn Taleb  
 To keep problems away for the sake of the Shah Khaibar  
 I bring the name of the helper, Hazrat Hasan of Basra city.  
 For the sake of Hazrat Abdul Wahid, who is well known  
 Have mercy upon me due to Syed Khaja Tufail Ibn Ayaz.  
 As well as for the sake of the ruler, Shah Ibrahim Balqi  
 Have mercy upon me for the sake of Hazrat Khaja Huzeafa.  
 Have mercy upon me for the sake of Hazrat Bu Habri Basri.

For the sake of Khaja Mamshad, give pleasure to my heart.  
As well as for the sake of Khaja Abu Ishaq, have mercy.  
Have mercy upon me for the sake of Mohammed Chisti.  
For the sake of the truthful individual Abu Yousuf Khaja  
Help for the kind sake of Mahmud Haq and for Haji Sharif  
And for the sake of our great leader, Khaja Usman Haruni,

By Mohammed Abdul Hafeez.  
From Chiragh-E-Chist



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## Preface

In this book translation of the selected episodes from the Urdu edition of the book ‘Guldasta Tajalliat’ by Syed Mohiuddin Hussaini, Quaderi is added by me upon its translation into the English edition and this book is well known and this is a famous Urdu book which is written by Syed Mohiuddin Hussaini Quaderi and who wrote this book in the Urdu language and which is translated by me into the English language for the first time. And I have given its title as Biography of “Hazrat Khaja Mohib Allah Sahab Hyderabad”.

These episodes have been translated by me into the English language from the above old book of the Urdu language and in which there are available some great achievements, as well as his commands and the teachings of the Hazrat Mahboob Allah Sahib.” And who holy saint in the area of Hyderabad Deccan during his life period he was engaged in teaching preaching of Islamic religion and such details which are not yet known to the general and special persons, are added in this book and which are available in a very interesting style so, for this reason, the readers will find great interest and attention in this matter.

Due to the above facts and details, if the readers will start treading the first page of the book and will not stop reading till they will reach this book’s last page as some interesting events and as well as other great details and endeavors of the holy saint

is added in this book and this holy saint was passed away from the world many years ago. Even though this is a small book, but due to its importance, it is so great due to the coverage of many interesting events and positive information so it is like an ocean of knowledge and information of the prophet who was passed away from the world upon doing his great endeavors and many hard tasks for the teaching and propagation of the Islamic religion and the work of Islam and which he was done in the Deccan area so this book is great and it will present the ocean of knowledge for the guidance of people towards the right path of Islam.

To write about this great holy saint of the Deccan area and his great endeavors is not only it is difficult and but it is a very hard task. He was the pioneer of the Islamic religion in Hyderabad and he was not only a great pious personality in the area of Deccan and he was also a great and well known and as well as famous follower of the last prophet of Allah so, in brief, but he was also a great holy saint of Allah of his time in the Deccan region and in all other parts of India.

For a long time, he was engaged in religious discourses, sermons, and training of the people and he did also many great endeavors for the preaching and propagation work of Islam in the Hyderabad and around Hyderabad region, and also there was no such personality during his time in the other parts of India.

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In the recognition of Hazrat Rafiuddin Qandhari



Hazrat Rafiuddin Qandhari's mausoleum

Oh Shah, your praise is very difficult and it is a hard task.  
It can not be written as your endeavours are very much

Hafeez started the first book about all your works.  
And it is given the title as the events of your holy life.

Oh Shah, due to your help and mercy, make it famous.  
Not in the sub-continent as well as all over the world.

Hafeez is your old servant, so do not return him empty.  
Do yourself a favour and no ignore him from your court.

Due to your work, you are like a shining star in the sky.  
Your position is high and nobody could find it before.

At last, Hafeez is asking permission to leave your court.  
Kindly fulfil his wishes and help with his book about you.

Mohammed Abdul Hafeez.

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In the praise of Hazrat Khaja Mahboob Allah Hyderabad



The mausoleum of Hazrat Khaja Mahboob Allah

As a result, it cannot be written because your efforts are important.

Hafeez began the book by discussing your tasks and work.  
And in it they added the events and details of your holy life.

Oh Shah due to your help and mercy make it famous  
Not only in the sub-continent but in places all over the world.

Hafeez is your old servant, so do not return him empty.  
Do yourself a favour and do not ignore him from the court of justice.

Due to your work, you are like a shining star in the sky.  
Your position is high and nobody could find it before.

At last, Hafeez is asking permission to leave your court.  
Kindly fulfil all his wishes and his great book about you.

Mohammed Abdul Hafeez.

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## 1. Brief family details

His holy name is well known and famous as Hazrat Syed Mohammed Siddiq Hussaini, and his patronymic name is Khaja Miya, and his poetic name is Khaliq. And mankind used to call him Mahboob Allah. And so, for this reason, he was well known and famous by the name of Mahboob Allah. He was born on Shaban 29 in the year 1263 in Hijiri, and his chronogram date of birth is 'Chiraq Hind'. And it is good to know in this matter that from the chronogram word '*Chiragh Madina*' his date of death is known.

His father, Hazrat Syed Mohammed, is well known as Badsha Hussaini, son of Syed Haider Ali, and from him, his genealogical link is connected by 20 links to Syed Imam Taqi Bin Imam Ali Reza R.A. And in this way, he belongs to Sadat Hussaini's family members.

In India, especially in the Deccan area, the majority of Sadat people are found, but among them Sadat (Sadat (Arabic:) is a suffix, which is given to females believed to be descendants of the Islamic prophet, Muhammad. In Iran, after the revolution, it became mandatory to mention "Seyed" or "Sadat" in the names of Seyeds or Sadats whose descent from Muhammad has been mentioned in the identity cards of their fathers or parental grandfathers.) people. In India, especially in the Deccan area among the Sadat people, the majority of the people of Hussaini Sadat are found there, but there are fewer Hasani Sadat people available. Some Arabic people think that there is no such thing as Sadat people in India, which is not correct. As the Islamic religion

spread to every corner of the globe, and the sons of Islam and progeny of the prophet spread to every corner of the globe, they have settled down where everyone finds convenience and which has become their native place. And until now, their children are found in those places of residence.

The Arabian people used to give much respect and honour to the Sadat people in the Arab countries. And so, for this reason, a Sadat person who came from Arabian countries is called Habib. And they used to come to the villa of the late Muqatdam Jamadar Aroob, and his villa is near the place of residence of the Hazrat. They will stay in his villa, and he will arrange special arrangements for them.

It is stated that at one time, Habib Sahib came from Arabia. Khaja Mahboob Allah Sahab and his family members used to respect Khaja Mahboob Allah due to his holy genealogical link as well as his abstinence and piety. So, for this reason, newcomer Habib Sahab has questioned one in this matter. So they replied to him, "This is Habib of this place." But Habib Sahib reacted angrily; where would Habib come from in India? Finally, this event has passed away and has faded from people's memories.

Habib Sahib has seen a wide ground in his dream, and on one side, there is one room, and on it, there is a folded bamboo screen on which there is sitting Hazrat Bibi Fatima R.A. When Habib Sahib was said to salam to her, she was given the reply of his salam. And she has given him an order to sit there. She told him that "she came here to listen to the sermon of his son." And you also listen. " When that person turned, it was seen that there was one throne on which Hazrat Mohammed Siddiq Mahbub Allah was sitting, and he was engaged in giving his sermon there. When

he woke up from his dream, he repented of his wrong thinking. He disclosed his dream to all the people. In reality, he claims to be a Sadatist. And in this case, I was mistaken. As a result, he began to respect and honour Hazrat Mohammed Siddiq Mahboob Allah Sahib from that day forward.

From the court of the prophet and the court of Shaikh Abdul Quader Jilani, he was granted many titles like Mahboob Allah, Taj Auliya, Rahmatulla, Barkat Allah, Haibat Allah, and Abdul Quader Thani, and in this way he was awarded 25 titles in this matter. And for this reason, the people of his chain used to recite his titles on a daily basis as a recital, in which many strange blessings are available there. And each and every name has its own special conditions in this matter. Among all of the titles regarding the title Abdul Quader Thani, there is the tradition in this matter that Hazrat said, "When this title was awarded from the court of the prophet, then I was much worried about how I would reach the court of Hazrat Abdul Quader Jilani in Baghdad so that there may not be any harm to him." And now there is the argument of equality, and so there is prevailed horror upon me and its description in writing is not possible. " And suddenly, I saw Hazrat Abdul Quader Jilani, R.A., who said, "Kaja Miya, why are you worried?"

I will say this, I was very happy about this matter, and all my worries were gone. "

Regarding this event, Hazrat's disciples and caliphs, and other people, have reported this tradition. And by this event of worry, there will be two matters brought to light in this respect; one is that there is a matter of respect. The other is about his total destruction in reality and that his holy hand is like the holy hand

of Shaikh Abdul Quader Jilani. And his existence is like the existence of Shaikh Abdul Quader Jilani.

Oh, king of the world, how I was destroyed by your love.  
They all say your face is like the face of the Shaikh.

Further proof in this matter is available from conditions and events, which we have presented in their proper place in this book. The lucky person is such a person, those who have an edge of the shirt in this matter.

## **2.The ancestors' information**

**His ancestor**, Hazrat Mohiuddin, came to India during the ruling period of King Aurangzeb Alamgir from Baghdad. And for a long period of time, his family lived in Burhanpur. And during this time, they laid the foundation of the kingdom of Asifia in the Deccan area. But it was surrounded by his enemies. And they were facing wars and killings. To control and fight such oppression, brave Muslim officers were sent to defeat them. So, Nawab Mir Nizam Ali Khan has called his ancestor Mir Haider Ali Khan to Burhanpur. And along with him, there was a group of the Panch Bhaian family. The term "The Panch Bhaian" refers to the fact that four of them were biological brothers, the sons of

Hazrat Imam Zain Al Abideen. And the fifth one was their friend, who has no genealogical link with them. But they had, among them, friendly relations. And for this reason, all of them look like real brothers. And they have become famous and well known as the five brothers.

From the book "Alnoor," volume 3, page 9, and more information about this family can be found in the book "Nazam Ala Aal Alauddin Wa Masar Karam."

His brothers were employed in the kingdom of Delhi and were famous and well known for their bravery and courage. And these people entered the area of the Deccan and then engaged in battles and confrontations. And victory and success followed them in their battles. Due to the favour of Allah and their endeavours and sacrifices, the boundaries of the Deccan kingdom were spread and extended to faraway places. And there was established peace everywhere, and there was established law and order. Due to their victory and success, they were given those six brothers' posts and rewards. They were given titles like Khan Bahadur, arms, buildings, and palanquins.

He inherited not only bravery and courage, but also knowledge and education. He was a great scholar of Arabic and Persian. And he was a person of piety and a mystic and God-fearing person. In a short period of time, he became famous for his knowledge and excellence, which spread throughout the country of Deccan. And he was given the title of "Siadat Panaha". In the old papers he is referred to as Mir Haider Ali Khan Akbar's' Siadat Panaha '\* because among the Panch Bahian (five brothers) there was one

person, and his name was Mir Akbar Ali Khan. He was well known as Chote Mir Akbar Ali Khan.

He died on Jamad Al Thani, 20 Jamad Al Thani, 1285 Hegira. His grave of the light is available in the tomb of Hazrat Abdallah Shaheed, near the shrine area of Hazrat Burhana Shah Sahab in Hyderabad. The grave of Hazrat Abdallah Shaheed is available on the same platform. There is one tradition that is famous in the family that if there is a prayer amid the grave of Hazrat Abdallah Shaheed and his grave, it will be accepted by Allah.

**His father:** After Hazrat's demise, his son Moulana Hafiz Haji Mir Parvaresh Ali, well known and famous as Hazrat Bada Shah Hussaini, whose patriotic name was Ba-Shah, became his successor.

Along with Panch Bahien (5 brothers) details, there are available full details of the achievements of the late Mir Baquer Ali Khan in the old history books of Rasheed Khani and Gulzar Asifia, etc.

In the book 'Farhang Osmania' by Mavlavi Lataf Ali Sahib Arif Abu Alai, it is known that in the old days the rulers who used to give a personal title and in official correspondence they would be addressed with their titles, like to someone as ' Siadat Panaha ', and to another as ' Shujat Shaar ', ' Rafat Panah ', ' Haqiq Agah '. So the compiler in his book added one brief list about "Nawab Siraj Mulk" and "Nawab Salar Jung" from the olden days, from which it is known that Hazrat was used to being addressed as "Siadat Panah", which is confirmed in this matter.

He was an expert in the knowledge of Arabic. He was a great scholar and poet of the Persian language. He is very much interested in the art of Sufism and poetry. From his books about different arts and knowledge, details are found and there are some books which are unprinted and three Diwans (collected odes of the single poet with all pieces) which were printed.

During the period of the princehood of Nawab Afzal Doula, he was his tutor at that time. And after that, when I went to travel to the land of Hijaz, then by this saying, "After standing by folding hands in such great authority, now there is no intention to stand by folding hands in another authority in this matter." Then he left his work as a tutor in the court of the king of the Hyderabad Deccan.

During this period in the area of Deccan, there were too many Arabic gipsies who lived in Hyderabad. And, because the previous Deccan rulers were keen on keeping them in the royal army, So, for this reason, in Hyderabad, there was a famous Jamadar named Abdulla bin Ali Mudabir Jung, who was the senior chief of the tribe of Aulaq. At this time, to speak about the total number of people of his tribe and subordinates, it is difficult in this matter. Some say there are 18,000 people, and some say there are fewer than 18,000 people. In the Qazipura locality on the western side, there were habituated sons of Panch Bhai. And on the northwestern side of the Sikh community, people were accustomed to it in abundance. As a result, the area appears to resemble an Arabian colony. In short, at that time, the area of Qazipura became the centre of these warrior people. The sons of Panch Bhai (five brothers) and the Arab people have a special devotion to Hazrat Syed Mohammed Badshah Hussaini. And



some of them have pledged their allegiance to him. For this reason, when there is some rioting among the above two communities, there will be a danger to the law and order in the city. Then at that time, for mutual settlement among them, Hazrat will act as a judge between them. So he will console both of the parties and he will be successful in settling the riot condition between both parties in this matter.

During his time, Hazrat Ali performed many services for the country. And his manners and behaviour are so great. He used to be busy in the service of the nation. It is stated in his events that he used to leave his house after having breakfast and come back to the house in the evening time. He used to engage throughout the day in the service of the poor, needy, and lowly. If he finds any person without food, then he will arrange food from his side. If anybody needs things, then he will bring them from the bazaar. He also visits patients from poor and deprived areas. Then he will visit doctors and bring medicines, and he himself allows them to have medicines in his presence. Each and every day will be spent in the service of poor and lowly people.

There was one event that happened. One night, he was returning back to his house after his service work when he found one old woman sitting on the roadside, and she had requested him to take a hand mill to her house. As the night was very dark at that time and there was no street lighting in Hyderabad. She thought of Hazrat as an ordinary person, and she asked him, "Whether you can do labour work." And he said, "Oh mother, what is work?" And she told him to carry this hand mill to her house and she would pay him such and such money. " He told her, "Well, he put the handkerchief on his head and on it he kept his hand mill and

went along with that old woman to her house." Upon entering the house, she asked him to enter her house. She said that when Hazrat had put the hand mill on, then the woman was able to see him in the light that her spiritual master was found in his house, and with much regret and repentance, she fell on her feet and began weeping. She said there was a pang of great guilt that had happened to her and she began requesting him to forgive her for her remorse in this matter. He was forgiven by the old woman in a cheerful way. "Oh mother, what happens if he has done one piece of work for her?" he asked.

There are many kinds of events of this type. And if we gather enough such events, then we will be able to compile a big volume book on this matter. But for the movement, we will follow the shortcut method. In the future, if there is time and help from Allah, then we will try to gather all such events.

In short, his name was associated with the learned, Shaikhs, and reformers of his time, and his name shone brightly like the sun of the world. In the land of the Deccan, there was no such person who did not know about him. And in their hearts, there is such great honour for him.

He lived in Hijaz (the present name of Saudi Arabia) for a long period of time, so he was able to speak the Arabic language fluently, which was in practise there.

He used to give his sermons in the Arabic language at the meetings of the Arabic natives in Hyderabad. He was used to presenting to large groups of people in his meetings and sermons. So in the month of Rabil Awwal, he used to give sermons for 11 or 12 days. At such meetings, there will be such a

rush of people that the house of Hazrat will not be able to accommodate all of them.

He was a person of revelation and miracles. There are many events involving supernatural acts. And among them is one event of the ceremony on the 11th, Rabbil Thani, which is very famous and well known in this matter and which is reported by many people. His daily food was very limited, and generally, he used to eat food two times daily. But in the month of Rabbil Thani, it happened that he attended daily to 20 or 22 invitations. This ceremony will be held on a special basis by the disciples once a year on a grand basis. So for this reason, if the spiritual master will not attend, then there will be sadness for the disciples in this matter. He has attended each and all of the above places where he has received invitations. It is a matter of surprise to note the quantity of food he ate at the first party and the same quantity of food he ate at the last party. It means everybody thought that Hazrat was able to eat with him only.

From his father-in-law, Hazrat Qutub of India, Mir Shuja Uddin Sahib, he has the authority of pledge and caliphate in the chains of Quaderia, Chistia, Naqshbandi, and Refia.

He left this mortal world on Rabi Thani, the 23rd of Rabi Thani in the year 1286 Hegira. The chronogram of the death year is found in the word 'Yagafur'. He is buried in the area opposite the Al-Noor mosque. There were many sons and daughters born to him, but at the time of his death, there were found to be four sons and one daughter. And among all of them, Hazrat Mohammed Siddiq Mahbub Allah Sahab, who has become successful after him.

### **3.The geological branching**

For the information of the readers of this book, we have added genealogical branching at the end of this chapter so they can read about this matter.

Hazrat's mother was the daughter of Hazrat Mir Abdullah Shaheed and the granddaughter of India's Hazrat Mir Shujauddin Qubub India. His excellence, knowledge, perfection, and fame, which were found in all corners of the world. All the people of Hyderabad know Hazrat Mir Shujauddin Qutub Hind well. Due to his credentials of knowledge and excellence, he has found special status and position during his period of time.

For the first time in Hyderabad, he established an Islamic school and boarding house in which there was continued education. From his school, many great learned people left while obtaining with their lights of knowledge, like Mirza Sardar Baig Sahib, who was shone after leaving this school, and his name needs no introduction in this matter.

He has paid special care and attention to the students of the school. And he used to love them like his sons. And central to Hyderabad's decoration as a result of his efforts, otherwise this place of mosques would have been turned into a place for elephant keeping.

Many of his books, written by him, have been discovered. And among them, some books were published and some remained

unpublished. For Islamic jurisprudence, Sufism, and recitation of the Quran, Sama has written many magazines on this matter. Except for his books in jurisprudence, he has written one magazine which is very well known and famous among special and general people, and its title is "Kashaf Khulasa".

For the sake of Hazrat, many misguided people were found on the way, as per the reference of the book Ghouse Deccan, compiled by Qari Moulana Shah Tajuddin Quaderi. Due to the favour of eyes which kindled the light of faith in the hearts of non-muslims. So Ghulam Rasul (Shambu Persad) accepted Islam along with his relatives. At present, his grave is attached to the shed of the tomb of Hazrat. And in the same way, Ghulam Rasul Kamandan, whose name was Muthiah, accepted the Islamic faith on his hands along with 300 relatives and friends. And another person, Sahab Hussain Kamandan, whose name was Sahabu, accepted Islam on his hands along with his 200 relatives and friends.

There are many events of Hazrat's revelations and miracles, and if we gather all of them in short detail, it would require a large volume book. He has participated in the service of the country. And its details are found in the books of history. In the chains of Chistia, Quaderia, Naqshbandi, and Refia, he was a pledge at the hands of Shah Rafiuddin Qandahiri, and he was also available for caliphate from him. And there is the strange event of his pledge in this matter.

#### 4. In the event of Hazrat Khaja Mahboob Allah Sahab's pledge

It is said that when he had completed knowledge of the manifest, he began searching for the spiritual master. And he thought that the spiritual master must be someone who is peerless in knowledge and excellence. And from him, he can witness supernatural acts in this matter with his own eyes.

So, in those times, Hazrat Shah Rafiuddin Qandahari Sahib was present in Qandahar taluk in the Nanded district. And when he was known in this matter, he went to Qandahar. And food was arranged for him twice daily during his stay in Qandahar. He stayed there, and daily he used to have a discussion of knowledge with the Shaikh of the time, Hazrat Rafiuddin Qandhari. And it was only after this that he realised Hazrat truly possessed peerless status. It means one of his conditions was completed and then he was waiting to watch with his own eyes the miracle by Shaikh of time.

He was waiting to watch his miracle. At that time, one person came there to become his disciple. He accepted his pledge and that person was presented in his service one basket in which there were 7 laddus. Hazrat told him, "Mir Sahib, take this basket and distribute it as such that each and everybody in the meeting place can get 7 laddus per head." When he heard this order, he was standing in the meeting place in a surprising condition. As in the basket, there were a total of 7 laddus, so how could he distribute

7 laddus to each and everybody? When Hazrat had seen his condition, he was surprised when he was told that "Mir Sahib covered the basket with his handkerchief, then distributed 7 laddus to each and everybody in the meeting place." He distributed 7 laddus to each and everybody from the basket. Then there remained 7 more. (*Laddu* or *laddoo* (Hindi: ), also called *avinsh*, is a sphere-shaped sweet originating from the Indian subcontinent. Laddus are primarily made from flour, fat (ghee/butter/oil), and sugar. Laddus are often made of gramme flour but can also be made with semolina. Sometimes ingredients such as chopped nuts and/or dried raisins are also added. The type of ingredients used may vary by recipe. Laddus is in the basket.

When he saw in his own eyes the miracle performed by his spiritual master in this matter, he immediately pledged his allegiance to Shaikh of time, Shah Rafi Uddin Qandhari. lived in Qandahar for a long period of time, and he benefitted in the company of the Shaikh of time. As per the order of the Shaikh of time, he has come back to Hyderabad.

## 5. During his time, the contemporary holy people of Deccan

1. Hazrat Shaikh Ji Hali.
2. Hazrat Saad Allah.
3. Hazrat Mohammed Ali Khair Abadi.

He has a special privilege and status among his contemporary holy persons, and all of these holy persons used to give him much respect and honor.

He left this mortal world for another world on the 4th of Muharram in the year 1265 Hijiri. And the chronogram date of his death is taken from the following phrase.

"Az deccan wai aftar baraft."

If we mention the event of the above historic phrase, then it will not be improper. It is said that after Hazrat died, one person went into the presence of Hazrat Hafiz Mohammed Ali Khair Abadi and was then questioned about the events of Hyderabad. Then he began saying to rich and wealthy people as well as transferring and posting the officers in the kingdom of Hyderabad. Then he stopped him and asked him to speak about the events of the holy persons of Allah in Hyderabad. So he told him that "Hazrat Shuja Uddin Sahib died." And when he heard this, he was surprised, and he was told that "the sun of Deccan had set."

## 6. Forecast for Hazrat Khaja Mahboob Allah Sahab

As per the reference from the book *Rahbar Tariqat* by Syed Umar Sahab, Hazrat's mother saw a dream when she was pregnant that one boy was in the cradle and its rope was in the hand of Hazrat Bibi Fatima and she was moving the cradle with the help of the rope. When she saw me then, she called me and gave me a rope from the cradle in my hands, and she told me that "This boy



belongs to us and by doing service to him for some days, come to our place."

Upon the order of Hazrat Syeda, I began moving the cradle with the help of the rope. When she woke up from the dream, she was told about her dream by her husband, Hazrat Syed Badshah Hussaini Sahib. Upon hearing the details of the dream, he was given the prediction of the dream that "There will be born to you one boy, and the rope of his cradle was given by Hazrat Syeda into your hands." And we are allotted the service of the boy. So it happened like above and Hazrat's blessed birth took place.

Her mother used to give him a lot of respect and honor. When he would come from outside into the house, then she would stand and she used to say that this is such a boy for whom Hazrat Syeda had given her the responsibility to take care of him. So, when he succeeded after his father, his mother renewed her pledge on his hands for the sake of felicity. But as a matter of fact, she was the disciple of her ancestor, Hazrat Mir Shuja Uddin Sahib.

Before delivery, Hazrat Mir Shuja Uddin came to the house of his granddaughter to introduce her to the newly born boy. And upon delivery, he took the coolness of his eyes on his lap and kissed both of his two eyes. And he was told by his mother that "Oh my daughter, he will be held at a higher level of dignity."

When Hazrat visits to see his grandson and take him on his lap, and used to pray for him with much happiness. During his childhood, he was fed Gulaithi (softened and clotted boiled rice, etc.) to his beloved grandson.

## 7. The childhood period

He was very intelligent and very sharp since his childhood period and in his nature, there was no bad mischief. In his, there were habits of thinking, kindness, and Generosity mattereder was too much in him. In the chapter on manneretiquettes, we have mentioned details in this matter. And, since his childhood, he has avoided fighting and conflict in favour of cooperation and collaboration. And his younger sister mother, Hazrat Abdul Quader Siddiqui, who was one year and six months younger than him, was one year and six months old, and due to their natural aspect and age category, they have a lot of love and affection for each other. And both of them used to play together at the same place. It is said that "Once he went along with his mother to visit of the house of his aunty the mother of Hazrat Mufti Mahboob Nawaz Doula and with him there was his younger sister also. And upon reaching the house his mother and his aunty began busily in the talking there very much. Hazrat and his sister went to the house area for playing there. There was one adopted

girl in the house of aunty who was a little more in the age than Hazrat but she was still in a younger age and that girl was married to one of the adopted boys of the house. And the husband and wife who were living in the house of his aunty there. The adopted girl's husband due to upset of the many rats in the house brought from the bazaar arsenic to kill the rats in the house and put the packet in the higher place. And he was given the warning to his wife not to go near that thing. And the girl was become silent upon hearing this. But she did not know that it is a kind of poison. When then both brother and sister went to play in the house then the attraction of arsenic which have taken both of them to the quarters of adopted girl. When they were reached by playing there then that adopted girl was also joined with them. And by playing they have entered the room of the adopted girl. When the look of the girl falls on arsenic on a higher place and she told them that her husband has brought khadi (The stones, popularly known as khadi, are sourced from Bidar, Karnataka, according to tradesmen. They are broken into pieces, sometimes as small as a peanut, in the busy, ancient lanes of Begum Bazar, the marketplace established by the Qutub Shahis. Merchants, local and of Rajasthani descent, package the stones in easy) from the bazaar. So we have to take it from there so that we can eat and both of them have accepted the suggestion given by the adopted girl. As the taste of the khadi which was liked by both of them. As it was placed on the higher place and there was no way reach of the hands so they put some pillows there and were able to get arsenic from there. And after that, there was discussion that there was one piece of thing is there and there are three persons to share it. So they have taken the thing to give his aunt who was the mother of Mufti Nawaz Doula for distribution and she was made into in three pieces and given them while engagement of his

conversation with mother of Hazrat and who was her sister in law there so she did not take care what the children brought there for distribution and she did into three pieces and she herself was given each piece to three of them and the big piece was given to Hazrat and the smallest piece was given to the adopted girl.

The three of them have eaten arsenic with much satisfaction. And then they began busily playing in the house. After that, Hazrat's mother, while living some time away, came back to her house along with her children. After some time, the health condition of both of the children began to worsen and there started vomiting and dysentery. And my condition of health has become very worse. On the other hand, the adopted girl's condition has become very dangerous and she has become yellow from head to toe. And her eyes were looking toward the roof of the house. All the house people were surprised at what had happened to that adopted girl. The event of the eating of arsenic was not known to anybody in the house, and by this time, the adopted girl's husband came there, and when he saw his wife's condition, he was very much worried about this matter. Then came to him the thought of arsenic, and he checked the place where he had kept it, and he asked his wife, and she told him all the details of the eating of arsenic by three of them.

Upon hearing this, Mufti Sahib's wife was worried and she thought what she had done was that she herself was giving poison to the children with her own hands. We sent one person to the house of Hazrat to know the condition there. And that person told

the people in the house details of the event. And the girl was given medicine for the discharge of the stool. When that person reached the house of the Hazrat, he heard the health condition of both children, and then he was told the real story behind this matter. Upon hearing all the story details, the mother of Hazrat was worried, and she began treatment immediately. And there was help and mercy from Allah in this matter, so the condition of the children improved well. But there was its effect upon the health of Hazrat and his younger sister till the end of their life period. It means there was more pungency (acidity) and temperature in the health condition. Especially as Hazrat had eaten more poison than the other two children, there was an effect on his health condition.

Hazrat's father has said that there was always the colour yellow in his eyeballs, as which is found in the case of eyesight disease, and that there would be daily three thin stool discharges for him for this reason. And any eating hot thing that will not match Hazrat's health condition. these health problems did not continue for him but were also found among his children. As a result of the high acidity and complaints of low fever temperature in all of the children's stomachs, any hot thing becomes unsuitable for all of them. And in the same way, among the children of his younger sister were found to have such health problems with them for this reason.

For the sake of Hazrat, Allah has done the favour of mercy upon all of them, otherwise in the younger age of eating arsenic in greater quantity and after that living in a healthy condition, which

could not be understood by the way of wisdom in this matter. Even though there was the effect of arsenic, it was not such an effect that is generally found in this matter and against it. If some other person has eaten poison, God knows what will happen to him in this matter. Leave the person who does not accept supernatural acts and say that and defend and give the argument that it happened by chance only in this matter. But I will say that it is Hazrat's usage at the beginning of his life and that it happened during his childhood period. As with special people of Allah, there will be some or other usages in their childhood as per the occasion of their ages.

## **8. The physical features and clothes**

His head was big, he was of medium height, and his body was of average size, not fat or thin. The complexion colour was yellow, and the big eyes were of the consecutive type. The face of light was in an ablong shape and linked eyebrows. And his sight was very sharp and contiguous with light. And there was beautiful long hair and a round beard in his head, and when he dropped in, there was a difference in his beard. And he used wooden sandals on his feet. Hazrat Moulana Shah Abdul Quader Sidduiqi Hasrat said that his looks were very far-sighted. If Hazrat were to be silent, then it would be very difficult for us to feel the difficulty where Hazrat was looking. When we think about his direction of

gaze, then we will feel he is looking at that side. There was such a commanding effect on his face that nobody could suddenly start the conversation with him. And usually, disciples could not submit their requests in his presence for a period of three or four days for this reason. And every day, they come into his presence and sit respectfully in his meeting place. And due to his commanding nature, they could not submit their request in his presence with courage and express their feelings from the heart. Typically, Hazrat will ask his disciples to speak about their requests, after which they will present their requests in his service, or they will remain silent. Due to helpless conditions, the disciples used to contact the person who lives in the presence of Hazrat day and night, but they were also found in a helpless condition, and they would wait for the occasion of his attention and favor, not being able to submit the request directly. In his presence, people of higher authorities will sit in respect due to his personality position and will feel him as in the court of the higher king.

It is said that the late Sir Khurshid Jah Bahadur had a fondness for visiting Hazrat at his house to have the blessing of kissing his feet. So Nawab Sahib told his cousin brother Nawab Mufti Nawaz Doula, whom Hazrat liked very much, and also he told Hazrat's father-in-law Hazrat Shaikan Ahmed Shuttari, who was a famous holy person of the city of Hyderabad in this matter and to whom Hazrat also gave respect and honour very much. And he had submitted his request in his service from the above persons, and Nawab Sahib was confident that Hazrat would not refuse his request based on the recommendations of all the above holy persons of Hyderabad city. But Hazrat, by asking for his forgiveness with all of them, has given him a clear reply that "He is a rich person and I am a poor person." Whatever I want, that

thing is not with him, and whatever he wants, that thing is not with me. Then why did he want to visit me? " When Nawab Sahib was found, his attempt was a failure. Then he thought to visit Hazrat and kiss his feet at another place where Hazrat was found. And for this reason, he has asked where Hazrat usually goes and is found. Then he was able to know that usually he visited the tomb of his grandfather, Hazrat Shujauddin Sahab, to recite verse Fataha there. So Nawab Sahib has kept the information of his visit to Hazrat, and Nawab Sahib met with Hazrat in the tomb of Hazrat Shujauddin Sahab once.

When he kissed his feet, then due to the companding position of Hazrat, Nawab Sahab was shivering from head to toe in this matter, and due to the severity of fear, he could not say even one word from his tongue in the presence of Hazrat. When Hazrat saw Nawab Sahib's condition, he smiled and told him, "No, but there is one request in this matter: that you please walk from here to the tomb of Nawab Taigh Jung. And which is very close to here, so perhaps there will be salvation for the dead." Hazrat accepted his request and he went to that place. Nawab Sahib said to him that their convenience was ready for him, but Hazrat told him that "I have the habit of walking and you can sit in it." And Hazrat went to the place for a walk, and after that, Nawab Sahib did not have the courage to say anything to Hazrat. At last, Nawab Sahab also went to the tomb by walking along with Hazrat there. And upon reaching there and putting flowers on the grave, Nawab Sahab requested to pray for the dead. Then Hazrat prayed to all the dead people and he was pointed to one grave and asked who was buried here inside. And Nawab Sahib said, "This is the grave of our one



lady servant." And Hazrat told him that "Among all of them, her position is the best." And after that, Hazrat came back from there.

He used to wear a very simple dress in his daily life. He was like general shaikh people, and he did not usually wear a gown and jacket. And he always wore a long shirt on his body and a cap on his head. And on some special occasions, as per the Sunnah of the prophet, he wears a turban on his head. At the beginning of his life, he used to wear the dress of the general shaikh people. But after the event of 1857 A.D., when some people of Delhi arrived in the Deccan area and the Deccan people began making fun of their long shirt dresses. And how they make negative remarks about them as a result of this and perhaps Hazrat did not like this method. And he has adopted the same dress after making some changes to it. In the beginning, there was much making fun of his dress, but gradually people in Hyderabad city adopted this custom. And nowadays, this dress is being used by most people in the Deccan area. Even this dress is thought to be the attire of the Shaikhs.

He used to wear shoes on his feet, keep a handkerchief on his shoulder, and carry in his hand a small bead. As a result, the general public interprets it as a person of appearance who could not judge the correct personality of the Hazrat based on appearance, rather than a person of insight who could judge very well based on their farsighted eyes.

Hazrat did not like to contact and meet with the noble and rich officers of the kingdom. As well, he did not like to visit and meet with them. He would receive invitations, but he did not attend parties. And he usually sends his brothers in his place at all functions. He hasn't gone to any parties or functions in a long time.

So in this matter, there is the event of that time reported by Moulana Sharaf Uddin Quaderi that once he went on an invitation to the residence of Nawab Bahsir Doula. Hazrat Syed Umar said that he was also with him. Upon reaching the place of invitation, when Hazrat wanted to go further, the watchman prohibited him as he could not recognise his personality by his dress and appearance. Hazrat Umar said that due to the actions of the watchman he wanted to scold the watchman, but when Hazrat knew my intention, he instructed me to be silent by sign. Then I fell silent. After some time, when we moved further than that, the second duty watchman then stopped him, and he was stopped there for some time. After stopping for some time again, he was moved further, but the third guard stopped him in a strict way. And during this time, the host, Nawab Bashir Doula, who was standing near him, looked at him, began running toward him, and came near Hazrat, welcomed him, and he took him inside of his house. For this reason, as there was a delay in Hazrat's entry into the house of Nawab Sahib, all the tablecloths were full, so Nawab Sahib took Hazrat to the upper floor and arranged for him the tablecloth there. But Hazrat did not eat, even though there was much insistence on this matter by Nawab Sahib. But Hazrat was excused by Nawab Sahib.

After this, Nawab Sahib requested Hazrat to look at his house so that due to his holy feet, there would be blessing in the house and no affliction would be found in the house. He accepted Nawab Sahib's request and accompanied him. He took him through all the sections of the house, and with much explanation, he told him all the details of this matter, and after Hazrat came back to his residence.

The narrator of the above event said that he used to be present in the service of Hazrat every day by 4 o'clock in the evening. And on that day, I was present in his service as per my practice. Then he told me, by smiling, he said that hear and I told him the spiritual master told me in this matter. He said that today Bashir Doula was taking him to show him his mansion. And after that, in a surprising way, he told me, "What is there that I could not understand in his conversation?" And upon saying this, he becomes silent.

It is the practise of the people who used to be a presence in his service that whatever he says about the people in their absence, he will say to other people who will be absent in the meeting on this matter. So when Hazrat left the meeting place, this matter was said to the people. Then Hazrat Umar was told the event of today which happened in the morning. And from this event, it is known that his presence at the party was due to order only. And even though Hazrat's each and every movement will be as per order,

As per other events which we are going to copy, from which there will be clarification on this matter. But from this event, it is known especially Hazrat's self-denial, the dignity of content, and that which was his special colour of Hazrat's nature and habits.

He liked simplicity very much, and he did not like formalities, and its details will be found in the chapter on manners and habits.

He used to wear simple dresses and he did not like costly dress materials. As a matter of fact, in those days there was the practise of wearing costly dress materials. For example, costly pyjamas, gowns, angarkha, narrow sleeved like a coat with the double fold on one breast and single folded on the other of muslin and Aghbani, which he did not like, And he always wears a simple dress.

He wears a dress that will be smart and as per his fitness level. And he will never wear loose garments. And even if he finds the collar of the shirt open, which was not liked by him, soon he will ask to close it.

Hazrat used to like the yellow colour very much. Sometimes he will ask for the colour of his turban and coverlet in the yellow color. And for this reason, the covers on his grave are found in the colour yellow. The Choukhandi (a walled enclosure is called

a Chaukhandi, which is constructed out of respect around the grave of a revered person.)’s colour in the tomb is found in yellow. And from events, it is found that he did not adopt yellow in the likeness of himself, by the revelation that this was known to him.

## **9. The Knowledge and Excellence of Hazrat**

Hazrat had a reading habit and he was a Quran-Conner and Qari (reader, one who recites the Qur'an in any of the several approved styles of recitation). In this art, he has a link with the chain of Hazrat Mir Shujauddin Sahab. He was perfect in his knowledge and literature of the Arabic and Persian languages. In the knowledge of argument, philosophy, astronomy, and all of them, he has special knowledge. In the exegesis of the Quran, Hadith, and Islamic jurisprudence, in which he has good experience,

Hazrat’s primary education was completed by Maulavi Shah Ali and Hazrat Shamsuddin Faiz. And after that, he completed primary education with Hazrat Niayaz Mohammed and Hazrat Mohammed Zaman Khan Shaheed.

Among his classmates was Hazrat Maulavi Masih Zaman Khan, the tutor of King Mir Usman Ali Khan of the Hyderabad kingdom

and Hazrat Shaheed's brother. People used to say about their teachers that Maulavi Niaz Mohammed was a famous learned person. And Hazrat Shaheed Sahab was an expert in taking care of education, disciples, and students. Hazrat's religion of jurisprudence was Hanbali, but in the beginning, he belonged to the Hanafi school. But afterward, as per the order of the innermost, he changed his school of thought to Hanbali. And in the jurisprudence of Hanbali, he was written in the book and given the name "*Zad Akhirat*" in an easy Urdu language with explanation and outstretched. And this book was completed up to chapter Talaq, and at that time, Hazrat left this mortal world. This book was printed as per details up to the above last chapter.

As Hazrat's change of school of thought's discussion started, adding this event to this book is not out of interest in this matter. When Hazrat changed his school of thought as per the order of the innermost, he asked all his disciples to change their school of thought on this matter. Most of the people have immediately changed their school of thought, but there was hesitation from his son, Hazrat Syed Shah Umar Hussaini, and he told him that "He has remembered issues of the religion (school of thought) of Hanafi and he could not remember issues of the religion of the Hanbali." So, for this reason, there is hesitation in this matter.

During this time, Hazrat Moulana saw a dream that Shaikh Abdul Quader Jilani R.A. came over there and he was found before him and he told him, "Oh Umar, I have told you many times to change your school of thought, but you do not change." And Hazrat told

him that "I have remembered issues of the Hanafi school of thought, but I could not remember issues of the Hanbali school of thought." So, for this reason, there is hesitation in this matter. Upon this, Shaikh told him, "They are not so many." Now come to me, I will explain to you. And after this, he explained his issue of ablution and prayer in a brief way. In response to this dream, Moulana Sahab went into the presence of Hazrat the next morning. Upon seeing Hazrat, he toldher that "See Chunnu Miya (Hazrat Syed Shah Umar Hussaini) is coming with an argument." And upon his coming, he told him, "Yes, tell me what dream you have seen." And when Moulana told him about the details of his dream, he was accepted into the Hanbali school of thought.

From this event, two things will be known: that his order was as per the court order of Hazrat Shaikh Abdul Quader Jilani, R.A. Secondly, that there was available to him full destruction, which means each and every order of Hazrat was according to the order of the court of Shaikh Abdul Quader Jilani R.A. Furthermore, presenting before him was akin to presenting before the Shah of Baghdad. It should be noted that the Shaikh of the time, Shah of Baghdad, had not previously issued any orders to Moulana. Yes, it was said by Hazrat, so it has become the order of the court of the Shah of Baghdad.

## 10.     **The Art of Sufism**

Hazrat was much interested in the art of Sufism, in which he was perfect. Hazrat Moulana Hasrat said, "Whenever he used to present in his service, then at that time he would give a lecture on the issues of Sufism." And it seems that there was a running river of knowledge. And he introduced me as Maulavi. And Hazrat Mahboob Allah used to call him by the title of Maulavi. And this title was given to Hazrat Hasrat in those times when he was in his childhood, and due to his calling with this title, there was such an effect that Moulana was such a Maulavi that his example was not only found in the city of Hyderabad but as well all over India. Sometimes he will ask me, "Maulavi, for such an issue in such and such a book, what is written there?" Then I will say it is written such and such in that book. So, at that time, he will explain the issue in detail and introduce new concepts that you will not find in any book by any author. Due to the effect of such an explanation by him in this matter, when I read bigger volumes of the books and when my gaze falls on any issue, it seems to me that it is not a new issue for me.

## 11.     **The knowledge of medicine**



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He used to give his sermons in the Arabic language at the meetings of the Arabic natives in Hyderabad. He was used to presenting to large groups of people in his meetings and sermons. So in the month of Rabil Awwal, he used to give sermons for 11 or 12 days. At such meetings, there will be such a rush of people that the house of Hazrat will not be able to accommodate all of them.

He was a person of revelation and miracles. There are many events involving supernatural acts. And among them is one event of the ceremony on the 11th, Rabbil Thani, which is very famous and well known in this matter. and which is reported by many people. His daily food was very limited, and generally, he used to eat food two times daily. But in the month of Rabbil Thani, it happened that he attended daily to 20 or 22 invitations. This ceremony will be held on a special basis by the disciples once a year on a grand basis. So for this reason, if the spiritual master will not attend, then there will be sadness for the disciples in this matter. He has attended each and all of the above places where he has received invitations. It is a matter of surprise to note the quantity of food he ate at the first party and the same quantity of food he ate at the last party. It means everybody thought that Hazrat was able to eat with him only.

From his father-in-law, Hazrat Qutub of India, Mir Shuja Uddin Sahib, he has the authority of pledge and caliphate in the chains of Quaderia, Chistia, Naqshbandi, and Refia.

He left this mortal world on Rabi Thani, the 23rd of Rabi Thani in the year 1286 Hegira. The chronogram of the death year is

found in the word 'Yagafur'. He is buried in the area opposite the Al-Noor mosque. There were many sons and daughters born to him, but at the time of his death, there were found to be four sons and one daughter. And among all of them, Hazrat Mohammed Siddiq Mahbub Allah Sahab, who has become successful after him.

### 3. The geological branching

For the information of the readers of this book, we have added genealogical branching at the end of this chapter. so they can read about this matter.

Hazrat's mother was the daughter of Hazrat Mir Abdullah Shaheed and the granddaughter of India's Hazrat Mir Shujauddin Qubub.

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excellence, knowledge, perfection, and fame, which are found in all corners of the world. All the people of Hyderabad know Hazrat Mir Shujauddin Qutub Hind well. Due to his credentials of knowledge and excellence, he has found special status and position during his period of time.

For the first time in Hyderabad, he established an Islamic school and a boarding house in which there was continued education. From his school, many great learned people left while obtaining with their lights of knowledge, like Mirza Sardar Baig Sahib, who

was shone after leaving this school, and his name needs no introduction in this matter.

He has paid special care and attention to the students of the school. And he used to love them like his sons. And central to Hyderabad's decoration due to his hard endeavors, this place of mosques was turned into a place for the keeping of elephants there.

Many of his books, written by him, have been discovered. And among them, some books were published and some remained unpublished. For Islamic jurisprudence, Sufism, and the recitation of the Quran, Sama has written many magazines on this matter. Except for his books in jurisprudence, he has written one magazine which is very well known and famous among special and general people, and its title is "Kashaf Khulasa".

For the sake of Hazrat, many misguided people were found on the way, as per the reference of the book Ghouse Deccan, compiled by Qari Moulana Shah Tajuddin Quaderi. Due to the favour of eyes which kindled the light of faith in the hearts of non-muslims. So Ghulam Rasul (Shambu Persad) accepted Islam along with his relatives. At present, his grave is attached to the shed of the tomb of Hazrat. And in the same way, Ghulam Rasul Kamandan, whose name was Muthiah, accepted the Islamic faith on his hands along with 300 relatives and friends. And another person, Sahab Hussain Kamandan, whose name was Sahabu, accepted Islam on his hands along with his 200 relatives and friends.

There are many events of Hazrat's revelations and miracles, and if we gathered all of them in short detail, it would require a large volume book. He has participated in the service of the country.

And its details are found in the books of history. In the chains of Chistia, Quaderia, Naqshbandi, and Refia, he was a pledge at the hands of Shah Rafiuddin Qandahiri, and he was also available for the caliphate from him. And there is the strange event of his pledge in this matter.

#### 4. In the event of Hazrat Khaja Mahboob Allah Sahab's pledge

It is said that when he had completed knowledge of the manifest, he began searching for the spiritual master. And he thought that the spiritual master must be someone who is peerless in knowledge and excellence. And he can see supernatural acts in this matter with his own eyes because of him.

So, in those times, Hazrat Shah Rafiuddin Qandahari Sahib was present in Qandahar taluk in the Nanded district. And when he was known in this matter, he went to Qandahar. And food was arranged for him twice daily during his stay in Qandahar. He stayed there, and daily he used to have a discussion of knowledge with the Shaikh of the time, Hazrat Rafiuddin Qandhari. And it was only after this that he realised Hazrat truly possessed peerless status. It means one of his conditions was completed and then he was waiting to watch with his own eyes the miracle by Shaikh of time.

He was waiting to see his miracle. At that time, one person came there to become his disciple. He accepted his pledge and that person was presented in his service with one basket in which there were seven laddus. Hazrat told him, "Mir Sahib, take this basket and distribute it as such that each and everybody in the meeting place can get 7 laddus per head." When he heard this order, he was standing in the meeting place in a surprising condition. As in the basket, there were a total of 7 laddus, so how could he distribute 7 laddus to each and everybody? When Hazrat had seen his condition, he was surprised when he was told that "Mir Sahib covered the basket with his handkerchief, then distributed 7 laddus to each and everybody in the meeting place." He distributed 7 laddus to each and everybody from the basket. Then there remained seven more. (*Laddu* or *laddoo* (Hindi:), also called *avinsh*, is a sphere-shaped sweet originating from the Indian subcontinent. Laddus are primarily made from flour, fat (ghee/butter/oil), and sugar. Laddus are often made of gramme flour but can also be made with semolina. Sometimes ingredients such as chopped nuts and/or dried raisins are also added. The types of ingredients used may vary by recipe. Laddus is in the basket.

When he saw in his own eyes the miracle performed by his spiritual master in this matter, he immediately pledged his allegiance to the Shaikh of time, Shah Rafi Uddin Qandhari. He lived in Qandahar for a long period of time, and he benefited from the company of the Shaikh for a long time. As per the order of the Shaikh of time, he has come back to Hyderabad.

5. During his time, the contemporary holy people of the Deccan

1. Hazrat Shaikh Ji Hali.
2. Hazrat Saad Allah.
3. Hazrat Mohammed Ali Khair Abadi.

He has a special privilege and status among his contemporary holy persons, and all of these holy persons used to give him much respect and honor.

He left this mortal world for another world on the 4th of Muharram in the year 1265 Hijiri. And the chronogram date of his death is taken from the following phrase.

"Az deccan wai aftar baraft."

If we mention the event of the above historic phrase, then it will not be improper. It is said that after Hazrat died, one person went into the presence of Hazrat Hafiz Mohammed Ali Khair Abadi and was then questioned about the events of Hyderabad. Then he began saying to rich and wealthy people as well as transferring and posting the officers in the kingdom of Hyderabad. Then he stopped him and asked him to speak about the events of the holy persons of Allah in Hyderabad. So he told him that "Hazrat Shuja Uddin Sahib died." And when he heard this, he was surprised, and he was told that "the sun of Deccan had set."

## 6. Hazrat Khaja Mahboob Allah Sahab's Forecast

As per the reference from the book *Rahbar Tariqat* by Syed Umar Sahab, Hazrat's mother saw a dream when she was pregnant that one boy was in the cradle and its rope was in the hand of Hazrat Bibi Fatima and she was moving the cradle with the help of the rope. When she saw me then, she called me and gave me a rope from the cradle in my hands, and she told me that "This boy belongs to us, and by doing service to him for some days, come to our place."

Upon the order of Hazrat Syeda, I began moving the cradle with the help of the rope. When she woke up from the dream, she was told about her dream by her husband, Hazrat Syed Badshah Hussaini Sahib. Upon hearing the details of the dream, he was given the prediction of the dream that "There will be born to you one boy, and the rope of his cradle was given by Hazrat Syeda into your hands." And we are allotted the service of the boy. So it happened like above, and Hazrat's blessed birth took place.

Her mother used to give him a lot of respect and honor. When he would come from outside into the house, then she would stand and she would say that this is such a boy for whom Hazrat Syeda had given her the responsibility of taking care of him. As a result, when he succeeded his father, his mother renewed her pledge on his hands for the sake of happiness. But as a matter of fact, she was the disciple of her ancestor, Hazrat Mir Shuja Uddin Sahib.

Before delivery, Hazrat Mir Shuja Uddin came to the house of his granddaughter to introduce her to the newly born boy. And upon delivery, he took the coolness of his eyes on his lap and kissed

both of his two eyes. And he was told by his mother that "Oh my daughter, he will be held at a higher level of dignity."

When Hazrat visited to see his grandson and took him on his lap, he used to pray for him with much happiness. During his childhood, he was fed Gulaithi (softened and clotted boiled rice, etc.) to his beloved grandson.

## 7. The childhood period

He had been very intelligent and very sharp since his childhood, and in his nature, there was no habit of mischief. In his, there were habits of thinking, kindness, and mercy. His generality mattered too much to him. In the chapter on manners and etiquette, we have mentioned details on this matter. And, since his childhood, he has avoided fighting and conflict in favour of cooperation and collaboration. And his younger sister mother, Hazrat Abdul Quader Siddiqui, who was one year and six months younger than



him, was one year and six months old, and they have a lot of love and affection for each other because of their natural aspect and age category. And both of them used to play together in the same place. It is said that "Once he went along with his mother to visit the house of his aunty, the mother of Hazrat Mufti Mahboob Nawaz Doula, and with him there was his younger sister also." And when he got to the house, his mother and aunt started talking a lot. Hazrat and his sister went to the house area to play there. There was one adopted girl in the house of Aunty who was a little older than Hazrat but she was still a younger age, and that girl was married to one of the adopted boys in the house. And the husband and wife who were living in the house of his aunty there. Because the adopted girl's husband was upset about the number of rats in the house, he brought arsenic from the bazaar to kill the rats and placed the packet in a higher place. And he was given the warning to tell his wife not to go near that thing. And the girl became silent upon hearing this. But she did not know that it was a kind of poison. When both brother and sister went to play in the house, the attraction of arsenic took both of them to the quarters of the adopted girl. When they were reached by playing there, the adopted girl was also joined with them. And by playing, they have entered the room of the adopted girl. When the look of the girl falls on arsenic on a higher place, she tells them that her husband has brought khadi (The stones, popularly known as khadi, are sourced from Bidar, Karnataka, according to tradesmen. They are broken into pieces, sometimes as small as a peanut, in the busy, ancient lanes of Begum Bazar, the marketplace established by the Qutub Shahis. Merchants, local and of Rajasthani descent, package the stones in easy) from the bazaar. So we have to take it from there so that we can eat, and both of them have accepted the suggestion given by the adopted girl. As for the taste of the khadi,

which was liked by both of them, because it was located on a higher level and there was no way to reach it, they placed some pillows there and were able to obtain arsenic from them. And after that, there was discussion that there was one piece of equipment there and three people to share it. So they took the thing to give his aunt, who was the mother of Mufti Nawaz Doula, for distribution, and she was made into three pieces and given to them while the engagement of his conversation with the mother of Hazrat, who was her sister-in-law there, so she did not take care of the children, and she herself was given each piece to three of them, and the big piece was given to Hazrat and the smallest piece was given to the adopted girl.

The three of them have eaten arsenic with much satisfaction. And then they began busily playing in the house. Hazrat's mother, while living some time away, came back to her house along with her children. After some time, the health condition of both of the children began to worsen, and they started vomiting and suffering from dysentery. And my condition of health has become very worse. On the other hand, the adopted girl's condition has become very dangerous and she has become yellow from head to toe. And her eyes were looking toward the roof of the house. All the house people were surprised at what had happened to that adopted girl. The event of the eating of arsenic was not known to anybody in the house, and by this time, the adopted girl's husband came there, and when he saw his wife's condition, he was very much worried about this matter. Then came to him the thought of arsenic, and he checked the place where he had kept it, and he asked his wife,

and she told him all the details of the eating of arsenic by three of them.

Upon hearing this, Mufti Sahib's wife was worried and she thought what she had done was that she herself was giving poison to the children with her own hands. We sent one person to the house of Hazrat to find out the condition there. And that person told the people in the house the details of the event. And the girl was given medicine for the discharge of the stool. When that person reached the house of the Hazrat, he heard the health condition of both children, and then he was told the real story behind this matter. Upon hearing all the details of the story, Hazrat's mother was worried, and she immediately began treatment. And there was help and mercy from Allah in this matter, so the condition of the children improved well. But there was its effect upon the health of Hazrat and his younger sister till the end of their life period. It means there was more pungency (acidity) and temperature in the health condition. Especially as Hazrat had eaten more poison than the other two children, there was an effect on his health condition.

Hazrat's father has said that there was always the colour yellow in his eyeballs, as which is found in the case of eye disease, and that there would be daily three thin stool discharges for him for this reason. And anything hot will be detrimental to Hazrat's health. For this reason, these health problems did not continue for him but were also found among his children. As a result of the high acidity and complaints of low fever temperature in all of the

children's stomachs, any hot thing becomes unsuitable for all of them. And in the same way, the children of his younger sister were found to have such health problems with them for this reason.

For the sake of Hazrat, Allah has done the favour of mercy upon all of them, otherwise at the younger age of eating arsenic in greater quantity and after that living in a healthy condition, which could not be understood by the way of wisdom in this matter. Even though there was the effect of arsenic, it was not such an effect that is generally found in this matter and against it. If some other person has eaten poison, God knows what will happen to him in this matter. Leave the person who does not accept supernatural acts and say that and defend and give the argument that it happened by chance only in this matter. But I will say that it was Hazrat's usage at the beginning of his life and that it happened during his childhood period. As with special people of Allah, there will be some or other usages in their childhood as per the occasion of their ages.

## 8. The physical features and clothes

His head was big, he was of medium height, and his body was of average size, not fat or thin. The complexion colour was yellow,

and the big eyes were of the consecutive type. The face of light was in an ablong shape and had linked eyebrows. And his sight was very sharp and contiguous with light. And there was beautiful long hair and a round beard on his head, and when he dropped in, there was a difference in his beard. And he used wooden sandals on his feet. Hazrat Moulana Shah Abdul Quader Sidduiqi Hasrat said that his looks were very far-sighted. If Hazrat were to be silent, then it would be very difficult for us to feel the difficulty in which Hazrat was looking. When we think about his direction of gaze, then we will feel he is looking at that side. There was such a commanding effect on his face that nobody could suddenly start the conversation with him. And usually, disciples could not submit their requests in his presence for a period of three or four days for this reason. And every day, they come into his presence and sit respectfully in his meeting place. Due to his commanding nature, they could not submit their request in his presence with courage and express their feelings from the heart. Typically, Hazrat will ask his disciples to speak about their requests, after which they will either present their requests in his service or remain silent. Due to helpless conditions, the disciples used to contact the person who lives in the presence of Hazrat day and night, but they were also found in a helpless condition, and they would wait for the occasion of his attention and favor, not being able to submit the request directly. In his presence, people of higher authorities will sit in respect due to his personality position and will feel him as in the court of the higher king.

It is said that the late Sir Khurshid Jah Bahadur had a fondness for visiting Hazrat at his house to have the blessing of kissing his feet. So Nawab Sahib told his cousin brother, Nawab Mufti Nawaz Doula, whom Hazrat liked very much, and also he told

Hazrat's father-in-law, Hazrat Shaikan Ahmed Shuttari, who was a famous holy person of the city of Hyderabad in this matter and to whom Hazrat also gave respect and honour very much. He had submitted his request in his service to the above persons, and Nawab Sahib was confident that Hazrat would not refuse his request based on the recommendations of all the above holy persons of Hyderabad city. But Hazrat, by asking for his forgiveness with all of them, has given him a clear reply that "He is a rich person and I am a poor person." Whatever I want, that thing is not with him, and whatever he wants, that thing is not with me. Then why did he want to visit me? When Nawab Sahib was found, his attempt was a failure. Then he thought to visit Hazrat at some other place and kiss his feet at another place where Hazrat was found. And for this reason, he has asked where Hazrat usually goes and is found. Then he was able to know that he usually visited the tomb of his grandfather, Hazrat Shujauddin Sahab, to recite verse Fataha there. So Nawab Sahib has kept the information of his visit to Hazrat, and Nawab Sahib met with Hazrat in the tomb of Hazrat Shujauddin Sahab once.

When he kissed his feet, then due to the companding position of Hazrat, Nawab Sahib was shivering from head to toe in this matter, and due to the severity of fear, he could not say even one word from his tongue in the presence of Hazrat. When Hazrat saw Nawab Sahib's condition, he smiled and told him, "No, but there is one request in this matter: that you please walk from here to the tomb of Nawab Taig Jung. And which is very close to here, so perhaps there will be salvation for the dead. " Hazrat accepted his request and he went to that place. Nawab Sahib said to him that

their convenience was ready for him, but Hazrat told him that "I have the habit of walking and you can sit in it." And Hazrat went to the place for a walk, and after that, Nawab Sahib did not have the courage to say anything to Hazrat. Finally, Nawab Sahab also went to the tomb by walking along with Hazrat there. And upon reaching there and putting flowers on the grave, Nawab Sahib requested to pray for the dead. Then Hazrat prayed to all the dead people, and he was pointed to one grave and asked who was buried here. And Nawab Sahib said, "This is the grave of our one lady servant." And Hazrat told him that "Among all of them, her position is the best." And after that, Hazrat came back from there.

He used to wear a very simple dress in his daily life. He was like General Shaikh to people, and he did not usually wear a gown and jacket. And he always wore a long shirt on his body and a cap on his head. And on some special occasions, as per the Sunnah of the prophet, he wears a turban on his head. At the beginning of his life, he used to wear the dress of the general shaikh people. But after the event of 1857 A.D., when some Delhiites arrived in the Deccan area and the Deccan people began making fun of their long shirt dresses, And how they make negative remarks about them as a result of this. Perhaps Hazrat did not like this method. And he has adopted the same dress after making some changes to it. In the beginning, there was much making fun of his dress, but gradually people in Hyderabad city adopted this custom. And nowadays, this dress is being used by most people in the Deccan area. This dress is thought to be the attire of the Shaikhs.

He used to wear shoes on his feet, keep a handkerchief on his shoulder, and carry in his hand a small bead. As a result, the

general public interprets it as a person of appearance who could not judge the correct personality of the Hazrat based on appearance rather than a person of insight who could judge very well based on their farsighted eyes.

Hazrat did not like to contact and meet with the noble and rich officers of the kingdom. He also did not like to visit and meet with them. He would receive invitations, but he did not attend parties. And he usually sends his brothers in his place at all functions. He hasn't gone to any parties or functions in a long time.

So in this matter, there is the event of that time reported by Moulana Sharaf Uddin Quaderi, that once he went on an invitation to the residence of Nawab Bahsir Doula. Hazrat Syed Umar said that he was also with him. Upon reaching the place of invitation, when Hazrat wanted to go further, the watchman prohibited him as he could not recognise his personality by his dress and appearance. Hazrat Umar said that due to the actions of the watchman, he wanted to scold the watchman, but when Hazrat knew my intention, he instructed me to be silent by sign. Then I fell silent. After some time, when we moved further than that, the second duty watchman stopped him, and he was stopped there for some time. After stopping for some time again, he was moved further, but the third guard stopped him in a strict way. And during this time, the host, Nawab Bashir Doula, who was standing near him, looked at him, began running toward him, and came near Hazrat, welcomed him, and he took him inside of his house. For this reason, as there was a delay in Hazrat's entry into the



house of Nawab Sahib, all the tablecloths were full, so Nawab Sahib took Hazrat to the upper floor and arranged for him the tablecloth there. But Hazrat did not eat, even though there was much insistence on this matter by Nawab Sahib. But Hazrat was excused by Nawab Sahib.

After this, Nawab Sahib requested Hazrat to look at his house so that due to his holy feet, there would be blessing in the house and no affliction would be found in the house. He accepted Nawab Sahib's request and accompanied him. He took him through all the sections of the house, and with much explanation, he told him all the details of this matter, and after that, Hazrat came back to his residence.

The narrator of the above event said that he used to be present in the service of Hazrat every day by 4 o'clock in the evening. And on that day, I was present in his service as per my practice. Then he told me, by smiling, he said that here and I told him the spiritual master told me in this matter. He said that today Bashir Doula was taking him to show him his mansion. And after that, in a surprising way, he told me, "What is there that I could not understand in his conversation?" And upon saying this, he becomes silent.

It is the practise of the people who used to be a presence in his service that whatever he says about the people in their absence, he will say to other people who will be absent in the meeting on

this matter. So when Hazrat left the meeting place, this matter was said to the people. Then Hazrat Umar was told about the events of today, which happened in the morning. And from this event, it is known that his presence at the party was due to order only. And even though Hazrat's each and every movement will be as per order, as per other events which we are going to copy, from which there will be clarification on this matter. But from this event, it is known especially Hazrat's self-denial, the dignity of content, and that which was his special colour of Hazrat's nature and habits.

He liked simplicity very much, and he did not like formalities, and its details will be found in the chapter on manners and habits.

He used to wear simple dresses, and he did not like costly dress materials. In fact, it was common practise back then to wear expensive dress materials. For example, costly pyjamas, gowns, angarkha, narrow sleeved like a coat with a double fold on one breast and single folded on the other of muslin and Aghbani, which he did not like, And he always wears a simple dress.

He wears a dress that will be smart and as per his fitness level. And he will never wear loose garments. And even if he finds the collar of the shirt open, which he did not like, soon he will ask to close it.

Hazrat used to like the yellow colour very much. Sometimes he will ask for the colour of his turban and coverlet in the yellow color. And for this reason, the covers on his grave are found in the colour yellow. The Choukhandi (a walled enclosure is called a Chaukhandi, which is constructed out of respect around the grave of a revered person.)'s colour in the tomb is found in yellow. And from events, it is found that he did not adopt yellow in the likeness of himself, by the revelation that this was known to him.

## **9. The Knowledge and Excellence of Hazrat**

Hazrat had a reading habit and he was a Quran-Conner and Qari (reader, one who recites the Qur'an in any of the several approved styles of recitation). In this art, he has a link with Hazrat Mir Shujauddin Sahab. He was perfect in his knowledge of and literature of the Arabic and Persian languages. In the knowledge of argument, philosophy, astronomy, and all of them, he has special knowledge. In the exegesis of the Quran, Hadith, and Islamic jurisprudence, in which he has good experience,

Hazrat's primary education was completed by Maulavi Shah Ali and Hazrat Shamsuddin Faiz. And after that, he completed primary education with Hazrat Niayaz Mohammed and Hazrat Mohammed Zaman Khan Shaheed.

Among his classmates was Hazrat Maulavi Masih Zaman Khan, the tutor of King Mir Usman Ali Khan of the Hyderabad kingdom and Hazrat Shaheed's brother. People used to say about their teachers that Maulavi Niaz Mohammed was a famous learned person. And Hazrat Shaheed Sahab was an expert in taking care of education, disciples, and students. Hazrat's religion of jurisprudence was Hanbali, but in the beginning, he belonged to the Hanafi school. But afterward, as per the order of the innermost, he changed his school of thought to Hanbali. And in the jurisprudence of Hanbali, he was written in the book and given the name "*Zad Akhirat*" in an easy Urdu language with explanation and outstretched. And this book was completed up to chapter Talaq, and at that time, Hazrat left this mortal world. This book was printed as per details up to the last chapter above.

As Hazrat's change of school of thought's discussion started, adding this event to this book is not out of interest in this matter. When Hazrat changed his school of thought as per the order of the innermost, he asked all his disciples to change their school of thought on this matter. Most of the people immediately changed their school of thought, but there was hesitation from his son, Hazrat Syed Shah Umar Hussaini, and he told him that "He has remembered issues of the religion (school of thought) of Hanafi and he could not remember issues of the religion of the Hanbali." So, for this reason, there is hesitation in this matter.

During this time, Hazrat Moulana saw a dream that Shaikh Abdul Quader Jilani R.A. came over there and he was found before him, and he told him, "Oh Umar, I have told you many times to change your school of thought, but you do not change." And Hazrat told him that "I have remembered issues of the Hanafi school of thought, but I could not remember issues of the Hanbali school of thought." So, for this reason, there is hesitation in this matter. Upon this, Shaikh told him, "They are not so many." Now come to me. I will explain to you. And after this, he explained his issue of ablution and prayer in a brief way. In response to this dream, Moulana Sahab went into the presence of Hazrat the next morning. Upon seeing Hazrat, he told her that "See Chunnu Miya (Hazrat Syed Shah Umar Hussaini) is coming with an argument." And upon his coming, he told him, "Yes, tell me what dream you have seen." And when Moulana told him about the details of his dream, he was accepted into the Hanbali school of thought.

From this event, two things will be known: that his order was as per the court order of Hazrat Shaikh Abdul Quader Jilani, R.A. Secondly, that there was available to him full destruction, which means each and every order of Hazrat was according to the order of the court of Shaikh Abdul Quader Jilani R.A. And as well, whatever was presented before him was like presenting it before the Shah of Baghdad. It should be noted that the Shaikh of the time, Shah of Baghdad, had not previously issued any orders to Moulana. Yes, it was said by Hazrat, so it has become the order of the court of the Shah of Baghdad.

## **10.The Art of Sufism**

Hazrat was much interested in the art of Sufism, in which he was perfect. Hazrat Moulana Hasrat said, "Whenever he used to present in his service, then at that time he would give a lecture on the issues of Sufism." And it seems that there was a running river of knowledge. He introduced me as Maulavi. And Hazrat Mahboob Allah used to call him by the title of Maulavi. And this title was given to Hazrat Hasrat in those times when he was in his childhood, and due to his calling with this title, there was such an effect that Moulana was such a Maulavi that his example was not only found in the city of Hyderabad but all over India. Sometimes he will ask me, "Maulavi, for such an issue in such and such a book, what is written there?" Then I will say it is written such and such in that book. So, at that time, he will explain the issue in detail and introduce new concepts that you will not find in any book by any author. Due to the effect of such an explanation by him in this matter, when I read bigger volumes of the books and when my gaze falls on any issue, it seems to me that it is not a new issue for me.

## **11.The knowledge of medicine**

Hazrat was interested in the knowledge of medicine and he was a student of Hakim Reza Ali, as per the writing in the preface of this book by Hazrat Abdul Quadeer Siddiqui Hasrat. And so in this matter, Hazrat was written in the book of prescriptions, and this book is not printed. I was told by Hazrat that he obtained knowledge of medicine by revelation. And its further certification can be done by the book of prescriptions. He said that many of the prescriptions were said to him by Hazrat Ali Ibn Talib R.A. and Hazrat Shaikh Abdul Quader Jilani R.A. Many of the book's prescriptions are very useful and effective in this matter. There are some prescriptions there, and by seeing them there will be a surprise of wisdom in this matter. Many physicians have conducted experiments using Hazrat's prescription, and details can be found in the cure chapter.

## **12. The art of calligraphy**

Hazrat was much interested in the art of calligraphy. and which is known by his writings. There are still some stanzas written by him. There is some special quality to his pen. There is a special

cuteness in drawing and circles, and one who has some interest in this art matter can find such details in this matter. In the running hand of his pen, there is such strange cuteness and perfection, and he knows very well Salas and Yaqut, which are Arabic names for calligraphic styles. Some stanzas written by him are still found in Arabic. He is skilled in the Nastaliq (one of the main calligraphic hands used to write the Perso-Arabic script in the Middle East).

He was a student of Mohammed Hussain Sahib 'Haft Qalm' in this matter. And who was a well-known and famous calligraphist of that time in Hyderabad?

**Fireworks:** He was interested in the art of fireworks and soap-making. So in this art, he has written one magazine, which is unprinted. And in this art, he was a student of Hazrat Shamsuddin Faiz.

Hazrat was very interested in reading books and had a soft spot for them. Hazrat used to be engaged for many hours reading the books. Hazrat Yahiah said that Hazrat has such a nature and often when he is busy reading books, he will sit with the help of the putting of two elbows on the earth and the book will open before him. So in this matter, we have seen Hazrat in this posture of reading books for four hours continuously. He was a user of Huqqa and the Urdu word Huqqa's meaning in English is hookah. And when he will sit for the reading, then there will be hookah available for him. And during his reading time, he will take one or more pulls at the hookah. Then he will be used to engaging in the reading of the book. The hookah fire will be diminished away, but Hazrat will not have such information in this matter. But when



he thinks about hookah, then he will take hookah tubes in his hand and pull at the hookah, and then he will find its fire finished away. And then he will be used to saying that "Oh, hookah fire is finished away."

Sometimes he will say to me "Yahiah, prepare the hookah", as usually I will be present in his service and I know the special style of filling the hookah which was taught to me by Hazrat. And so, for this reason, he will ask me about this matter. So I will obey his order immediately. He will take one or more pulls at the hookah, then he will be busy again with the reading of the books, and the hookah fire will be finished away. So, for this reason, there will be a need to fill the hookah many times. And sometimes he will read the books while sleeping in bed. In his reading room, all books are found without binding. The books that were bound were broken by him because he was reading the books while asleep, which would make binding difficult for him.

He had a very wide library room, and in spite of this, he had such a fondness for reading that when he saw a good book, he would purchase it, and he used to buy two books every month. Hazrat's disciple, Maulavi Syed Abdul Jabbar Quaderi, who was Hazrat's disciple, said that one day Hazrat was taken to Chowk Bazaar and I was with him. He saw one person who was sitting there reading one book in his hand. He'd seen that book, and that person had told me it was very expensive. But he was not asked to reduce the price and he purchased the book as per his asking price without bargaining. Then I told him that the person is going to tell him

more about this. He described this book as peerless and priceless, like a jewel. And no one would like to buy it from him. But it is not known what difficulty is faced by this person, so he is selling away the book for this reason.

Upon seeing all the books in his library, it is known that all of the books were looked at by sight. So it can be said with certainty that all books have been passed by his look. Moulana Hasrat said that he was told by his father many times that "I have not seen all the books in my library, but Khaja Miya has seen all the books by him." Because Hazrat used to take books on loan from his brother-in-law. And afterward, he used to return the books to him upon reading. He used to read books very fast, and his memory was very strong. So one day he was brought a lengthy book by his brother-in-law and the book was returned to him the same day at evening time. So Maulavi Sahib (Hazrat's brother-in-law) thought in this matter that Hazrat could not read that long book, as in a short time to read such a lengthy book was not possible. When Maulavi Sahib met the next time, he was asked whether he had read that book. Then he told him that "Yes, he has read the whole book." So Maulavi Sahib was surprised by his reply on this matter. So there started the discussion about different subjects in the book. When there, he was asked whether he had read such and such an issue, and in reply, he was given a full explanation. He said that "in it is written about such and such subjects, and some time ago he recited the full text of the book." After that, it was not left to surprise the Maulavi Sahib that in a short period of time there was a doubt about reading the complete text of the book with him, but also that such a book was completely memorised by him.

### 13. **His manners and habits were**

He was exactly as his name suggested, with manners and habits. In his nature, there was much shyness and modesty. And he used to respect the elderly and take care of the younger ones as well as pay much obedience and honour to his parents.

**Obedience of the parents:** Till the death of their son, who was in charge of all his work. And after the death of his father, his work was done under the supervision of his mother. As a matter of fact, he had become an adult and was able to perform the work. But he used to present the salaries and benefits of his brothers in the presence of his mother. He will accept whatever his mother gives him for food, money, and dress and which he will accept. He will obey her orders and on any matter there will be no hesitation for him. He always thinks that there will be no harm from his side by any action toward his mother. His mother used to take care of him very much. and used to give him much respect, as we have already mentioned in the previous pages of this book.

It is said that Hazrat was strict about following the schedule of timings. During the period of his mother, he used to go to have

food on its timings and if the tablecloth was not ready, he would leave, thereby not saying anything. Upon leaving the Hazrat, his mother will be angry with the servants, "Why was there not an arrangement of tablecloth for him on time?" For the sake of his mother, he will not find any curry on the tablecloth that is not good. Then he will finish his food early, but he will not say anything to the servants that such and such curry is not prepared well. Due to his early finishing of the food on the dining table, his mother will be able to know that today he did not like the food on the dining table. Due to not eating well at Hazrat on table cloth, his wife will prepare any other dish secretly and inform him in this matter, so that he will have food for him. And it will be taken care of in this matter that such information may not reach his mother so that it may not cause harm to her for this reason.

**Treatment with brothers:** At the time of the death of his father, except for Hazrat, all his brothers were young. During the life period of his father, Hazrat and his sister's marriage were done. His sister was married to Hazrat Abdul Quadeer Siddiqui. And after his father, his mother was the sponsor of the family members. During the life period of his mother, his younger brother Hazrat Ahmed Ali Shah's marriage was done. And the other two brothers were younger, so their marriages were not done. After his mother, there were all types of responsibilities for two younger brothers that fell upon him. And he has fulfilled his responsibility well in this matter, like an affectionate father.

It is stated that upon the death of the father, even though all of his brothers were young, Hazrat Makki Miya and Hazrat Umar were very young at that time. One day, some days after his father's

death, one of the above brothers was slapped or punished for misbehaving, so that boy went in front of the mother and complained about Hazrat. As there were a few days passed after the death of the father, And his mother was shocked at the death of his father. And her mother called and told him in a sad way that "Miya, these boys are fatherless and if you beat them in this way, then what will be good?" And upon saying to his mother, he was much affected by this matter, and from that date, he did not touch any of his brothers, nor was he angry with them for this reason.

**Distribution of the inheritance:** It is stated that when his mother died, at that time, all his brothers were adults. And he has distributed all the properties of the father. In the inheritance of the properties, he gave all the good things to his brothers and took for himself used and old items. When he was asked what he would do with old and used items, he was told that "These things are important for work, as these things were in much use by the holy people." And in it, there is much felicity in this matter. "

In the inheritance of his father, there was unmoveable property on which many houses were there. He was given to his brothers in some small but good houses, which were good for residence. And he himself was given a clay house and open land, on which he constructed a new house for himself as per his will and pleasure, and in which he shifted and lived in that house.

**The marriages of the brothers:** After the distribution of the properties of inheritance among his brothers who were unmarried, Hazrat returned their monthly salaries to them and asked them to save their salaries by themselves so that money could be used at

the time of the marriage. After the engagement ceremony, he was asked by both of the brothers to bring their savings amount so that it could be used for the marriage arrangements. But both of them had brought a small saved amount to his presence, which was little and not more money. So, for this reason, he has arranged money from his side and started preparations for the marriages. And in this way, all preparations for the marriages were done in a nice way by Hazrat. which would be done under the sponsorship of the affectionate parents. After a few days of the marriage of the brothers, he was allotted separate duties and to see to their own household affairs. But when he was made the arrangement of separate duties of the household to the brothers, they insisted on remaining together as before under Hazrat's supervision. He was given advice in this matter and he told them that it was his pleasure to see them in his presence that they should be able to manage their household duties properly. Upon seeing these events, it is known how kind his treatment was to his brothers.

**Respect for his brothers:** It is noted in this matter that the respect of his brothers towards him was such that there would be sincere sons with his fathers. And, as they say, an elder brother is like a father, and his brothers have followed every word of this saying in this matter. In short, all these brothers used to respect Hazrat as their father and obey his orders. They used to respect and obey their father's orders, just like the sincere sons. But even more than this, in this matter. It is good to mention one event here.

Hazrat came to the speech meeting of Hazrat Khairuddin, and with his three brothers, Hazrat came there, and they were in the condition of much respect, much like his father at the meeting

place. So, for this reason, all the meeting people looked at them, and in their eyes, there was much appreciation and obligation.

**Hazrat adored his sister, and when he learned of her or her sons' illnesses, he went to see them right away.** also sent his house household ladies to her house. Hazrat's sister used to love and respect him very much. She behaved the same way Hazrat did towards her. And in everything she used to participate in.

His sister had died before him. And at the time of her death, there were two sons and one daughter left behind. At the time of his sister's death, his sister gave her final advice about her sons and daughter to Hazrat, for which Hazrat and his wife took great care in this matter, and they used to treat the children of his sister as his own. It is stated by the wife of Hazrat Moulana Fazal that it has happened many times with the wife of Hazrat, who called her Peranima, and when asked her how many children she had. And then she will give the reply that she has five daughters and two sons. It means she will be used to adding two sons and one daughter of Hazrat's sister among her children in this matter. And her treatment of the daughters-in-law of Hazrat's sister was such that she liked her own daughters, so for this reason, other people could not be able to know that these were daughters-in-law of Hazrat's sister or her own daughters.

Hazrat Ashgar Hussaini Chisti, who was the successor of Hazrat Shams Qamoshi and who was the son-in-law of his sister, said that upon the death of his mother-in-law, Hazrat's treatment of

him as such and that there was the behaviour of him as the real father-in-law with his son-in-law in this matter. He will be called to his house for many months as a guest. On the occasion of the festivals of the Eids, their treatment of him will be as per custom. He used to be concerned about everything, so he had no idea that his mother-in-law was no longer alive.

**He used to be respectful to his in-laws' father and mother.** Regarding his brothers-in-law, Hazrat Ghulam Ghouse Shuttari and Syed Moulana Mohammed Ali Shuttari, they have much love and affection for Hazrat, and Hazrat also has much love and care for them in this matter. And they also used to respect him very much. which is known by their historic stanzas, written by both of them. and which belong to unseen thoughts. and which were written by both of them upon the demise of Hazrat.

Hazrat's treatment of general relatives was equal and the same as other people's. And Hazrat used to participate in every person's happiness and sad occasions. And in times of need, he will be used to help needy people. In the thoughts of mercy, which he will have in this matter.

According to one Darul Shafa lady, her son's case was once heard in the City Civil Court in Hyderabad. And at that time, Mufti Mahboob Nawaz Doula was superintendent of the court office. The narrator was both a relative and a disciple of the Hazrat. And she used to be in the service of Hazrat day and night. So, for this reason, there was much favour bestowed upon her by Hazrat. So her son Maulavi Ziauddin went into the presence of Hazrat, and he explained all the details of the court case to him. And he told him that "if he will give one recommendation letter, then there is possible help for the court to solve his problem." But he told him



that "No, he himself will accompany him and he will tell Mufti Sahib in this matter." He went in the presence of Mufti Sahib and first, he introduced Moulavi Ziauddin, and he said, "Do you know him?" and "He is our and your relative." After that, Hazrat told him that "Such and such a case is in your court under your bench and he is on the right side in this matter." If you judge in his favor, then there will be good for him, but if you go against him, then there will be a loss for you. " It is said that Mufti Sahib was much affected upon hearing the details of the case by Hazrat. Because he adores and worships the Hazrat. Upon reaching court, Mufti Sahab was asked for the file and he was passed the order in the case as per the order of the Hazrat.

**His general behaviour was the same and equal to everyone else's.** He used to take care of all the people. He used to treat the people of the locality as employees, disciples, and devotees, and with all of them his treatment was kind, and he used to participate in all occasions of happiness and sadness of all people.

It is stated by the late Abdul Halim that my real brother Abdul Azeem once requested Hazrat to add him to his circle of disciples, but he refused his request. In this helpless state, he had become a disciple of Hazrat Faizuddin Shah Sahib (his grave is located within the Fatah Darwaza locality in Hyderabad). And after some days, Abdul Azeem died. But I did not inform Hazrat as he was not his disciple. And I have informed his spiritual master. But Hazrat suddenly came to our house and told me, "As your brother died, so I came here."

As still, there was no funeral bath given to my brother, so Hazrat stayed in the Limuwali mosque, which was opposite our house, and he was given the order for the funeral bath for his brother

Makki Miya. And when the funeral was ready, it was brought to the mosque for funeral prayer, and by this time, spiritual master Hazrat Faiazuddin Shah Sahib of the deceased came over there. And he was asked by Hazrat to lead the funeral prayers in the mosque. And he went up to some distance with a funeral procession, and then he was given the order by Makki Miya to go to the graveyard and to come back after burial upon recitation of chapter Fatha on his grave as he was his disciple. Hazrat used to like loneliness very much and hate cries and calls, which is why there will be a disturbance to his attention and consideration.

It was not in his nature to chastise and be angry for the fault of any of his work, or to chastise or anger anyone for no apparent reason. but upon anybody, if there will be oppression or force or if there will be any action against Islamic Shariah law, then he will prohibit him in this matter and he will also be angry in this matter. But in the condition of anger, he will be used to taking care of "Invite to the way of your Lord except for His wisdom and exhortation of good deeds." ('Ada ela sabil rabbak bilhukma wa muzata al hasna'). With him, there were some newly converted girls and boys who were adopted by him. And upon them also will be his kindness and favor.

According to Zahra Bi, the adopted boys and girls used to tease him, but he always smiled. And if somebody points this matter out, then he will be used to saying that they do not have parents, to whom they have shown their condition of whims in this matter.

**Kindness and generosity: He had a generous and kind nature.** He was kind and generous not only to relatives but to all other people, and he even used to take care of animals.

Hazrat Qibla says that sometimes when Hazrat used to sit to eat food and eat bread on the table cloth, if a cat made noise, he would ask her if she was hungry. Whether you need food, And then he began making pieces of the bread and giving her pieces from his side, and till her eating is done, he will be used to giving her pieces of the bread. And when she starts playing, he will stop giving the pieces of bread to the cat.

It is stated by Abdulla Khan Jokli that Hazrat's one servant, Ibrahim Salar, was a resident of Jokal village. He has many children with him, but his source of income was meager. So, for this reason, his family was passing through difficult days. One time, he came from a village and came to Hyderabad and lived in the house of Hazrat for a long period of time. And in the village, his family members were very much surprised by this matter. One day, one person came from his village and brought the message to his wife: "We were dying due to hunger and in the thirsty condition in the village and you do not care about us." So how many days will you stay there? " When this message was given to him, he became very angry and he said, "What can I do?" If they die, let them die. Whether I should be involved in theft And from where should I get money? " He had reached the end of his conversation with Hazrat, and he went soon inside the house. On that day, by chance, there was the money from Hazrat's salary. He had brought rupees 100 or 50 and given to that person.

When that person received that amount, then he told Hazrat, "What he will do with this money." Then he told him to "Take this amount with you and arrange food and drink for your family members."

It is stated that there was a season of winter and in the morning time, Hazrat was alone in the outside portion of the house and he was taking rest there by wearing a shawl. He was not sleeping, but he was pretending to sleep by covering his body in the condition of rest. And by seeing him, there will be no doubt about his sleepiness there. And at that place, Hazrat was alone; there was no other person there. By chance, at that time, one thief came there. When he saw Hazrat in a sleepy condition alone there, then he came near Hazrat. And for a long time, he had seen him in such a condition. He has seen him in such a condition for a long period of time. But he was there in such a state of sleep. And then he was able to know that he was in a sleeping condition, so he caught the shawl and began removing it from the body of the Hazrat slowly. Some portion of the shawl was behind the body of the Hazrat, so he left it behind. And he pretended to be sleeping there. And when the thief had left the house with the shawl, he went inside the house and did not disclose this matter to anybody. Upon asking some people about the shawl, they said that "Today one person came there and he was taken shawl in this way." Then people asked him, "Who was that person?" and "Why did you leave that person?" So then he said, "Now what is required is his name and signature on this matter." I'm not sure what their need was, so I pretended to be sleepy. closed my eyes there so that he could go with satisfaction from here. God be praised.

Even thieves could not get away empty from Hazrat's door.

It is stated that when Hazrat was sleeping outside the portion of his house, he was on the carpet. One thief came there and he was seen here and there, but he could not find anybody.

Hazrat was sleeping, thereby closing his eyes. And he thought of him in his sleeping condition. But he was not in the real condition of sleep. And after some time, he decided to take the carpet from inside the body of the Hazrat. He tries to pull one corner of the carpet up.

But when Hazrat saw his intention, he began snoring so that the thief might think that he was in deep sleep. Then he moved his body to the other side by leaving the carpet behind. Then the thief took the carpet and went away from there. So, in this way, he runs off the river of generosity.

Sharafuddin Quaderi Sahib has narrated that one day, Hazrat went to Chowk. There was sitting one old lady with some of her old things, in which there was one old sword with her. Hazrat was asked the price of it, and she said five or seven rupees. And he took the sword and was given an amount to the old lady. Then he came back to the house and was shown the sword by his second brother, Ahmed Ali Shah. He asked his opinion on the matter, and then he told me that Hazrat's blade is good, and how much you paid for it. And when he was told its price, he told him that you had purchased it at a lower price. And its cost price is not less than twenty rupees in any way. Upon hearing this, he became silent. After this, he began visiting Chowk to pay the balance

amount on a daily basis. And he will ask everybody for the address of the old lady. so that he could be able to pay the balance of the cost of the sword to her. He tried his best, but he could not find the address of the old lady. With each and everybody, he used to ask about the old lady, but every person would say that he did not know who she was and where she was residing. After a long time, by chance, that old woman was found in the Chowk bazaar with some old goods. He immediately went to the old woman and asked her whether she had sold the sword to me. So she was worried whether the sword she sold to him was not for its value. So the woman thought for this reason, he wanted to return the sword sold to him. And for this thought, due to his worry, she told him that I have told you the price and you have purchased the sword. And now with her, the amount has been spent. He told her that "Do not worry, your sword is very good." Then that woman, with worry, said to him, "It is good, so maybe, and it is best, maybe, but you have already taken it." Then he consoled the old woman and said to her that I do not want to return back to you. but I want to tell you that its price is more than the price you have sold. So take the difference in the cost price in this matter. You do not have information, and you did not know its real price. And you have suffered your loss. When Hazrat was given her money, she was very happy in this matter. Then, due to her surprise and wonder, she thought that there were such special people of Allah available in the world and she began giving him his supplication on this matter, and then Hazrat went back to his house.

He was a very merciful and kind person by nature, and if anybody made any kind of mistake, he would forgive them.

It is narrated by Shah Sharafuddin Quaderi. "Once he was going on the road in the Pathergatti area, and it was his nature that he used to walk at the side of the road. As per his nature, he was going by the side of the road. And on his body, he was wearing a shirt, and there was a cap on his head and small beads in his hand. And his dress was not clean. By chance, one labourer who was trailing with a grain bag on his head. By looking at Hazrat's style, labour thought him an ordinary person. And he thought of having a joke with Hazrat. So he then comes close to Hazrat on the road. So Hazrat went further left on the road. As a result, the labourer came to close off the Hazrat, and Hazrat came to the side of the road and began walking on it. And in spite of that, that person went near Hazrat and he collided with Hazrat with such force that Hazrat was unable to control himself and his feet were in a weakened condition. And he collapsed to the ground. And because there was water on the ground, there was mud on the ground. dress was full of mud for this reason. And the cap fell on the other side. He collected his cap and, by cleaning his dress and by not saying a word, continued his walk. The people walking on the road and the shop keepers have run to his side and caught the labour with the intention of beating him. And somebody was telling him, "Oh fool, what you have thought of him and have done such a mistake to him." Some other people told him more phrases of scolding. When Hazrat heard such a loud cry, he returned back and told the people that "To leave him, there was no fault of this helpless person who was carrying the load on his head." And there was my mistake that I had to walk to the side of the road. Why are you doing this?

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You are scolding him instead of me. " But the people told him that "No, Hazrat, there is mischief done by him and we have seen that he was doing mischief to you." Today we will punish him in this matter, so you do not say anything in this matter". But he was convinced by all the people and he was given the release of the labour in his presence. He asked him to go from there and he himself reached back to his house.

It is stated that there was one young servant boy with him from his childhood period, whose name was Fazil. And he used to do household work for the Hazrat. As per saying that the youth period is a mad period, so he was involved with bad company people and had become out of control for this reason.

One time there was a change in salary amount, which was kept in the inkstand. He was a boy of the house, so he knew everything in the house. So he was aware of where the things were kept in the house. And in the absence of Hazrat, he has stolen the money that was kept in the case of the inkstand. And Hazrat came from outside, and he opened the inkstand to take some money from it, but he could not find money in it. When he was asked about it in the house, he couldn't find anything. There was worry in the house that someone had come there and stolen money from the Hazrat. Hazrat became silent upon asking one time.

But all his other servants began the search for this matter. The servant boy who stole money and could not come back to the



house So for this reason, all people have doubts about the theft of that servant boy. Upon investigation, it was found that the servant boy was busy for three days at parties. Some people found his address and caught him, and then they were able to know that he had spent most of the money stolen, and some small change was still found with the servant boy. When Hazrat's second brother, Hazrat Ali Ahmed Shah, was given the suggestion to hand over the servant boy to the police, and when Hazrat was able to know about this matter, he became angry and was given a warning that he should not do this. And if he has taken some money from you, what will happen to you? But take from him the remaining amount and release him. And as per order, the balance amount was taken from the servant boy and he was released from the house.

It is stated that one old tailor used to come into his service for a long period of time. And he used to take his own service for the stitching of his dress. Many times, Hazrat would bring cloth from the bazaar and give it to him to stitch shirts and pyjamas for him. He will take the cloth and will bring back his dress as per his will and pleasure, and he did not ask him that in such and such cloth, there would be such and such shirts and pyjamas. And why have you brought such a small number of shirts and pyjamas? And against it, he will accept whatever number of shirts and pyjamas the tailor will stitch for him, as per the tailor's will and pleasure.

According to Moulana Sharafuddin, Hazrat once brought one roll of a standard measure of muslin cloth and gave it to the tailor for the stitching of the long shirt for himself. And the tailor took that cloth roll and, after stitching, brought three long shirts for him.

And on that day, Makki Miya was also present there. When the tailor had brought long shirts for him, he asked him, "How much cloth was given to the tailor." So he told him that one roll of muslin cloth was given to the tailor. Makki Miya told him that "in one roll of the cloth there are stitched six long shirts and but he has brought three long shirts for you." Then Hazrat told him that "He used to bring two shirts only". His brother told him to ask him about this matter as he had stolen the cloth. But Hazrat told him to leave this matter alone and he had already paid the stitching charges without saying a word to the tailor. He was taken to work with a tailor who had done the same practice, but Hazrat never asked him about this matter.

Sometimes, like when that tailor used to bring four long shirts, he'd ask how these four shirts were, and he'd say that the roll cloth was bigger. matter of fact, the mill roll of the cloth will be the same and equal in length and size. And upon hearing this reply, he will smile and be silent.

Hazrat Qibla said that "For a long period of time, there will be one barber to our house who is not perfect in his work." But for him, there was not much favour from Hazrat. His condition was such that he used to visit the house at any time. And usually he would visit in the afternoon, so for this reason, his name was given as Duphari. He was coming for a long period of time, so he became close to Hazrat. And whenever he comes and asks Hazrat for barber work, and if Hazrat says no now, he is busy then, he will say no to Hazrat and say now he will do barber work for him. Then he will ask for him later and the barber will say now and Hazrat will say again, come later. Then he will insist on him and say no, he will do barber work for him. So, because of his

improper insist, the other servants did not like this. But he will not be angry with him. And he will say to him why he is disturbing him, and then he will pay attention to him. For barber work, he will not use a mirror, so for this reason, he will just sit there. The barber will cut his hair as per his will and pleasure, and Hazrat will not say anything to him. And when he says now, barber work is over, then he will stand from there.

When there was a long period of time after the death of Hazrat, and when there was discussion before him about Hazrat, there would come tears in his eyes. He said that "Once Hazrat was given one handkerchief and he kept it in safe custody and advised his family that it should be kept on his chest upon his death so that from it there would be salvation for him." Some people have given the offer to purchase that handkerchief for a higher amount, but he was refused in this matter and told that "Due to good luck I got it, so at any cost I will not give it."

He will despise praise, and if anyone does, he will be offended. His younger brother, Hazrat Umar, after Friday prayer, explains the exegesis of the Quran for one Rukoo in Makkah mosque in Hyderabad. And in his sermon, Hazrat was used to being present there. And sometimes he will sit behind the pulpit in a hidden way. It will usually happen that when he leaves the meeting place, then they will find the condition in the meeting place, and in this way, once he was sitting behind the pulpit in a hidden way as per his practice. But there was a fallen look from his brother and so upon him, there prevailed a condition of ecstasy. During his sermon time, he pointed toward him and he began praising him that "His peer is such a great person and has much dignity, and if any person has the look of insight, then he

can see him in this matter." On one hand, his brother began praising his brother, and on the other hand, Hazrat's face was full of anger for this reason, and due to this reason, there was one colour on his face and another colour was going into this matter. And in this situation, the sermon ended and the meeting was finished, and his brother Umar when reached into his presence to kiss his feet, began angry with him and told him, "What happened to you today that you began praising me on the pulpit?" And due to his worrying condition, his brother asked for his forgiveness. And after this, he told him, "Stop your sermons here and give sermons in our Alnoor mosque in Qazipura after Friday prayer." So, for this reason, he continued his sermon in the Alnoor mosque till his death, and after that, there was a re-started sermon of his brother Hazrat Umar in Makkah mosque in Hyderabad.

Hate from pride and self-esteem: He will dislike any work in which he finds pride and self-esteem. People who value their dignity and self-esteem, and from whom Hazrat used to keep away and refrain from meeting with them.

It is stated that the Urs (annual death ceremony) of his father used to be celebrated in the beginning period as per the custom of the time. And there will be distributed invitation cards; friends and relatives will be invited to the function. One time, they came to see Maulavi Sahib, who was a childhood friend of the Hazrat. The tablecloth was ready and he took all the people to have meals there. It was his habit that he did not like to keep people at the gate for the arrangement of the function and to allow people to control the sending of guests inside by checking them. And he was always forbidden from engaging in such an arrangement.

So for this reason, the poor will come there and stay at the gate for the waiting of the Hazrat, so that he should come there and allow them to go to the place of table cloth in a convenient way. So on that day, Hazrat, as per his practice, allowed all poor people to go inside the house who were standing at the gate. At the place of Maulavi Sahib, one extraordinary person was found there who did not have a clean dress on his body, and this act was not liked by Maulavi Sahib for this reason. And in unhappiness, he ate a little meal, and he stood there, and by saying to some people, he went away from there, saying, "If there is no proper arrangement for the function, then there will be no one invited to the person." When he heard about the bad tradition, he said, "He has said right, no doubt, from today on we will not send invitations." He has since abolished the system of sending invitations to the Urs ceremony (death anniversary). And till today, by following his method, many chains related to Hazrat have discontinued the sending of invitations on the occasion of death anniversaries. so that anybody can come and have dinner on the occasion of the Urs. Nowadays, people attend Urs anniversaries of those who have sincerity and love and who do not expect their welcome and attention in this matter.

Hazrat has a lot of respect for him. And he disliked having contact or relationships with the wealthy or officers. The rich people used to desire to kiss his feet, and there will be fewer occasions when their desire will be fulfilled in this matter. Many times they would send invitation cards for the functions, but Hazrat did not attend many of them. And they request to come to his house, but Hazrat will not give them permission. To this, regarding his physical features and dress, there was added an event of Nawab Sir Khursheed Jah in this book.

Hazrat Qibla said that once Hazrat was sitting in the courtyard of the mosque at 4 o'clock time and then Nawab Safdar Yar Jung, a prominent police officer of Hyderabad city, came there and he wanted to enter the mosque by removing his shoes. Then Hazrat adjusts his cap in inverse shape and straightens his feet, and by seeing him toward him, he tells him, "We are an employee of Banke Miya and we are not afraid of anybody." Upon saying this, there was such an effect upon him that he was wearing the shoes removed by him, and due to cancelling his intention to enter the mosque, he went away from there. But the secret in this matter was not known. And why did he come there? And what is the meaning of the saying of the Hazrat? And by seeing this event, it is known that he came there from the message of the government on this matter.

When Hazrat left this mortal world, that prominent police officer was weeping profusely and he was saying, "Oh, it is such sorrow that I have made a great mistake and lost such a great personality and I could not get anything from him."

Hazrat Qibla said that "Hazrat was given a monthly allowance of 14 rupees from the estate of Nawab Sir Khursheed Jah." And Nawab Sahib's representative used to come to his house and pay him his salary amount on a monthly basis. One time, Hazrat was busy in meditation, and Nawab Sahib's representative came to his house. Upon seeing Hazrat in meditation, he waited for some time. And, by chance, there were no servants in the house on that particular day. upon waiting for some time, he proceeded further, and he was called. And after that, he was shaken by his hands. Due to such an act by that person, he was very angry because there was a big difference in his condition due to his behaviour and it

is not known what type of revelation was happening to him. And for this reason, he told him that "I am not an employee of your Nawab Sahib, so take back the salary. I do not need it." That employee went to his office and told the treasury officer all the details of this matter and was refunded his salary amount. And Nawab Sahib was intimidated from the treasury. So Nawab Sahib was worried that it was not known due to Hazrat's anger toward him and he thought that there may be any problem in this matter. At last, Nawab Sahib called Mufti Mahbub Nawaz Doula. And from him, they sent his message of forgiveness and asked him to accept a monthly salary. Mufti Sahib tried his best, but Hazrat refused to take the month's salary for the next month. In this helpless condition, Mufti Sahib has asked Nawab Sahib to send his monthly salary to him so that it should be added and given to Hazrat in some way. But Mufti Sahib could not get such an occasion on this matter till the death of the Hazrat. Mufti Sahib was paid the total amount of Hazrat's salaries to his wife upon his death, and he was tried and purchased one property in the name of his younger son, Baquer Hussaini, which is still located.

Hazrat Qibla said that "One fellow disciple who was the disciple of his father and who was the wife of Hazrat Karamat Ali Shah." And in her name, there was a sanctioned monthly allowance of rupees fifty and an annual grant of rupees 350 for the annual death anniversary. And she has no children with her. And in those days, beneficiaries were allowed to transfer grants during their lifetime to any of their relatives. And previous kings of Hyderabad were gracious enough to grant such sanctions in order to assist and educate the people. And that lady has some links with the palaces. And one time, that lady told Hazrat, "She has no children with her, so it is my intention to transfer my grants in your name if you

agree to this matter." In his reply, Hazrat said that "He is the successor of his father and so now he could not become the successor of any other person." But if you want such a thing, then transfer grants in the name of Hazrat Ahmed Ali Shah (Manjle Miya) as he is going to become a son-in-law of Mufti Sahib and is in need of money". It is noted that at that time, there was an engagement ceremony of Hazrat Ahmed Ali Shah with the daughter of the late Hazrat Mufti Nawaz Doula, and Hazrat had less income. And there was pomp and a show of richness with Mufti Sahib's family. Finally, it happened that, as per the order of Hazrat, there was a transfer of salary in the name of Hazrat Ahmed Ali Shah. and which is still found in his family. God bless those who make grant applications for themselves and their children and bring various types of recommendations in this regard. that they can get grants. But there was the condition of Hazrat that if any person offered him by his will and pleasure to him, then he would not accept it.

For money and property also, there was such thinking by Hazrat. And Hazrat Qibla said, "One servant of Hazrat has died, who belonged to the royal family." And who was a rich person? And after his death, the things of the deceased with a list were sent to him, as there was a system in the olden days in Hyderabad that upon the death of the disciple, all necessary things which had been in use by the deceased during his life period were sent to his spiritual master for reward, and the spiritual master with these things used to help needy people. With these things, there was assistance for many girls whose parents were poor and helpless, or there was no guardian for them, and marriage arrangements were made for them. In short, it was thought the best form of reward in those days.



It was an estimated value of many thousands of the goods sent to Hazrat. And when things came, the employees submitted a list of the things before Hazrat for his signature, and then Hazrat said that he did not want to take goods as this was the right of the heirs and relatives of the deceased. From his reply, the servants were worried because he said to take back the goods of the deceased, which was thought to be a bad omen. And at that time, there was so much superstition available to the people. The second thing was a matter related to the rich person, so when employees insisted on this matter, Hazrat told them that "He did not listen further, so take back all goods and go soon from here". After this, other people requested this matter, but he did not listen to their request in this matter. He did not listen to anybody, and he returned the goods from his house.

Regarding his dignity of content, there is an event which was told by Hazrat Qibla that once he met one mason, a contractor, and a rich person. And he was asked his father's name, and he told his father's name, then there came tears in his eyes. He said that Hazrat's house was built by him and that at that time he was a labourer. As a matter of fact, I have worked with many Nawabs and rich people, but I have not seen such dignity of content as Hazrat. He was allotted my duty to bring labour and building materials. And such work responsibilities were given to me. When I will tell you that such and such thing is finished and I need such and such amount, or require such and such amount for the payment of the labour today. Then Hazrat used to make payment immediately without asking anything about this matter. He never used to ask me how many labourers worked and how such and such materials were finished away so early.

We used to work without any formality, like we were working in our house, and due to the blessing of Hazrat, I have become a mason by labor. Among masons, I am now in a respectable position.

Content and sincerity: In his nature, there was content and sincerity. And he will meet everyone with sincerity, presenting himself as nothing more than an ordinary person.

He used to perform Friday prayers in the mosque in his neighbourhood back then, and there was no arrangement for Friday prayers in the Makkah mosque in Hyderabad like there is now. He used to offer Friday prayers in the mosque near his house. As a result, the audience in the mosque will be filled with extraordinary tenderness. And during his last days, he discontinued leading the prayers, and he would ask his brothers to lead the prayers in the mosque for this reason.

One Friday 'prayer' For the Friday prayers, there was much waiting for the Hazrat in the mosque, but the Hazrat did not come there, so, for this reason, one of his brothers led the prayer after giving a sermon before the prayer. After the end of the prayer, he was found in the last row where he was performing the prayer, and the hairs on his head were wet. And the dress she was wearing was damaged in some places. Then all the people told him that "Oh spiritual master, we did not have information about your arrival in the mosque." Today, how about you come and present behind all of us. "? Then there came tears in his eyes and he said, "Brothers, I am a big sinner, so I came silently behind all of you and joined in the prayer for this reason." So may Allah's mercy be available to me for your sake. God be praised. How is this sincerity and meekness with him?

His status is more important, so what is the difficulty for him?

He was the beloved of Allah and while catching the edge of his shirt, thousands of people got salvation. And because of the sacrifice of his thousand people, they were able to escape Allah's wrath. And thanks to his generosity, thousands of shirts were able to reach their destination. And such a personality's condition of fear is such that he says, "So that Allah's mercy will be available to me for your sake." At this place, one couplet of Hazrat is copied here and from which we know his fear of Allah in this matter.

Every man has a fear of tigers in the world  
This sinner has fear in every hair of his body.

He did not like formalities and customs; he used to like simplicity and did not like unnecessary formalities. And he did not like many customs. And Hazrat said, "When he was six or seven years old, at that time the month of Ramadan came." I used to wake up at the time of the Sahri (pre-dawn meals during the fasting month) and eat meals along with all the other people. It will be told to me not to have a fast, but I will insist on having a fast. And all the way up to eleven o'clock, I did not

break my fast. But after that time, they will give me food by insisting on this matter. One day, as per the practise of my fast, someone passed away for approximately half a day. Then Hazrat asked me, so I told him that I had fasted, so he smiled and became silent. And he told my mother to be prepared for the fast-breaking arrangement. Despite the fact that my mother had told him, "How is this fast in which the dress has not been made ready and there is no preparation and nobody has informed you on this matter?" And if such is the case, then there will be kept fast by him

on any other day. " But Hazrat did not hear any person's suggestion and he said, "Everything will be arranged, so you start preparation of the food items for the fast-breaking time and by taking me to the chowk there, he has purchased some clothes for me there and there was prepared one pair of shirts and trousers for me." And by simplicity, the ceremony of fast-breaking was held in the house and its information reached his three brothers just at the time of fast-breaking.

It is stated that at the time of the ceremonies, he did not like sending off the share of food and musical instruments as a general tradition. as well as to prohibit him in this matter. And he used to say that there is an order of daf (tambourine) beating music allowed at the time of marriage occasion. And except for this music, the other is not allowed at marriage parties. As well, he did not like to give money as a gift to the hand's relatives, as per tradition, in whose houses there would be functions and parties. At any function or party with him, he will not allow you to give money as a gift in your hands, and he will also not act upon this method. And he used to say many times that this was a silly system. And on this matter, there will be much regret for many people. Because every person will act as per his condition. And in such circumstances, the poor person will bear a burden against the rich person. And the poor will believe that we could not have treated him properly given his circumstances. So till now, there is a practise in his house that the members of his family will not give gift money in the hands of the people where the function will be held, and also there will be no permission for other people to give gift money in the hands of Hazrat's family members in this

matter. And for this reason, there is no burden for his family members to go to any function or other people will also have no such burden to attend the function in the house of Hazrat's family members. If it becomes practice, then there will be no more useless customs and there will be no more available comfort in this matter. As there were some events passed by, we saw that some people had not attended a function of their close relatives as they did not have gift money at that time. And afterward, they regret this matter for not attending the party because, while not attending the function, they did not fulfil the prevailing condition, which will be treated as disrespect.

On the occasion of the marriage, they cooked lavishly, with Biryani (multi-colored rice cooked in soup), which Hazrat did not like. And on the occasion of the marriage of his son, Hazrat Syed Hussaini, he was given an order for the preparation of Biryani of the season with freed condiments. And upon this, relatives and friends have told him in this matter, but he replied that this is the best food and from it, there will be no laziness.

Idleness And compared to its biryani (multi-colored rice cooked in soup), eating this will cause laziness and there will be a difference in the remembrance of Allah.

There were started wrong customs in opposition to Shariah law, and he did not like such practices. And among them is his saying, which is as follows:

"For about any custom and habit are good and bad if you do not know from Shariah law, so do not interfere in it and do not give the order or refuse it unless and until you know."

It is said the ceremony of reciting "Bismilla Arrahman Nirrahim", which Hazrat did not like, And in the same way, at the time of the garlanding ceremony of the flowers on the graves and to recite salam (blessing) and stand with all the people on this occasion, Hazrat did not like it very much.

He used to say many times that after the meeting held to celebrate the Holy Prophet's nativity, there is desirable salam and stay in this matter. And for the remaining occasions, for each and every time to stand of all people for the recitation of salam, for which there is no proof available in this matter. There will be sent salam to the prophet in the *Tashahhud* (Arabic:, meaning "testimony [of faith]")), also known as at-Tahiyyat (Arabic:, meaning "greetings")), is the portion of the Muslim service where the person kneels or sits on the ground facing the *qibla*, glorifies God, and greets the messenger and the righteous people of God, followed by the two testimonials. The recitation is usually followed by an invocation of the blessings and peace upon the prophet known as *Salawat*. In this matter, salam to the prophet will be used in Darud as well. So this practise is among the useless customs. So some holy people, especially Hazrat Qutub of India Shujauddin Sahib during the Urs ceremony, used to sit at the time of the sandal ceremony and garland flowers on the graves. And he did not stand at that time. At the beginning of the Urs (annual death anniversary) of his father, he stopped the ceremony of sandal for the above reason, and the reason that this has happened in this matter is that he once saw that one person after the sandal ceremony went from the meeting place and he washed his hands of sandal after the sandal ceremony. And for this reason, he was angry with him and told him, "The sandal which is pasted on the holy person's grave and

such hands with sandal are washed due to disgust, and this act is very disrespectful and insolent in this matter."

Despite the fact that he did not always agree with un-Islamic Shariah customs in his early years. And as for the above act of disrespect, which he could not tolerate in this matter, So he immediately stopped this act. So, on the day of sandal, there will be a completed recitation of one holy Quran and flower garlanding in his family. And in the same way, the wreath flower of the system he does not like.

He was unconcerned in this matter because he was doing the right thing. When he sees anything improper or when he finds anything wrong, he will ask people to keep away from such things. He used to be very conscientious about his manners. So there was a one-time function in the house of his brother, the late Mufi Mahbub Nawaz Doula, where they distributed sweets to the participants of the meetings. And sweets were being distributed, and first there were keeping papers, and then there was putting the sweets upon them. Hazrat has seen the papers which were kept before, which were pamphlets of a meeting on the Mourning of Hazrat Imam Hussain R.A. and on which sweets were kept. So, for this reason, Hazrat became very angry about this matter, and he said that there was disrespect for the holy papers.

Hazrat mostly taught his disciples and devotees to be courteous and respectful. And there is one proverb that is very famous: "The caring person of good respect will have good luck."

Following Islamic Shariah Law: Hazrat used to take very much care to follow Islamic Shariah law in his life. So he said that, "This is such a straight way in which there is no danger at all." He

advised his followers to follow Shariah and take care of it each and every time. And he said, "To follow the Quran and Hadith and do not leave your hands." As we have mentioned in the chapter on the sayings of Hazrat, he himself used to take care very much that he did not cross the limits in this matter. So Mir Roshan Ali, who was married to one girl who grew up in the house of Hazrat, said that my aunty, who was the disciple of Hazrat, said that "One time she invited Hazrat to her house. And he told her that on the day of the invitation he would reach the house by himself. And as promised, Hazrat reached the house and he heard the music of Dhol (Dhol (IPA: hol) can refer to any one of a number of similar types of double-headed drum widely used, with regional variations, throughout the Indian subcontinent.) and singing of the women from the house of her disciple, and then he stood to leave the house for this reason. When my aunt was able to know that Hazrat was leaving the house in anger, she came on his way and told him that "Hazrat, this song is not from her house but it belongs to the neighbouring house." So then he came back along with her to the house. As per reference from the book Rahbar Tariqat, it is said that "Before the graves of his parents were built by mortar and by thinking to follow the Sunnah method, mortar-built graves were broken and made of soil in this matter." For his actions, there was much criticism and anger in the community and friends, and they said many things as per their thoughts, but he did not take any care in this matter.

Hazrat would occasionally crack a joke. And generally, he will talk about things of humour with children and old people. But as a matter of humour also, he will not say anything with his tongue so that it will never hurt any person's heart or cause pain to him or say anything that is not in reality.



Hazrat Qibla said that mostly when he sat on a table cloth, then one old maid would be asked to sit in front of him with her. Hazrat used to talk with a lot of laughter, so he could eat many meals there, and that old lady was used to eating opium. In the presence of Hazrat on a table cloth, women would say to him stories from here and there to entertain him, and Hazrat used to listen to her conversation with a smile. And sometimes he will tell us to listen to one story, and then he will tell us the story of one opium-addicted person and see that lady many times in this matter by smiling.

Hazrat Qibla (Hazrat's father) said that "Once he went to the house of his servant Mohammed Sahib, who was the seller of timber. When he was coming out of the house, he found Jafer Miya Majzub (a dauntless person who was a great holy person of Hyderabad) in revelation and miracles and from him, many people of the city are well known. And he was stood there on his one leg and the other leg was not on the earth and it was his habit and he used to pass the way in this method for many hours. Hazrat by smiling asked him "Whether Jafer Sahib, you have to warm the eggs." Then he told him "No Miya, he will be taking out the kids."

And Hazrat Sharafuddin said one more event like above, that Jafer Sahib Majzub, who was inside of Alnoor mosque on his one leg, was asked by Hazrat the same question, "Whether Jafer Sahib, do you have to warm the eggs?" Then he said that by touching his head with hands and by lowering his gaze, and with politeness, he said, "No Miya, he will be taking out the kids."

One time, Moulana Hasrat and Hazrat Moulana Fazal and his brother, the late Abdul Shaker, were eating together with Hazrat

on the table cloth. And Abdul Shaker was an opium-eater. And Hazrat, by smiling, told us that Abdul Shaker is on the table cloth but there is no sweet dish. And there was a knock on the door, and it is said that there was a dish from someone, which contained a sweet dish. Then Hazrat said, "This is for Abdul Shaker to eat."

The hobby of the animal: He has the hobby of the animal with him. Among the animals, two pairs of pigeons, he has

some time with him. But for them, there was no restriction to living or not living and having the freedom to live or go any place and come at any time. because he did not like to keep animals in cages in prison conditions. And he used to prohibit others from keeping animals in prison. He also prohibits the games of fighting and flying pigeons. And if he is involved in such an activity, then he will be angry with him.

Sometimes he has a small kind of horse with him, which is called Yabo. He did not ride on them, but when he finds a good animal, he will use them to purchase the animal. One time, he purchased two small horses and kept them in the house by tying them there. Among his servants was one Haji Abdulla Siddiq, who was a fruit businessman, but his shop of fruits could not flourish. One day, he came to kiss the feet of the Hazrat at his house. He had told him to take one small horse, so he said, "What will he do with a small horse?" Then Hazrat told him, "To have one small horse with him."

It is said that from the date of the giving of a small horse to him, there started the flourishing of his business such that it reached many lakhs. And among his colleagues, he was seen with much respect for this reason.

And the same kihorse, horse which is called YabHazrat, Hazrat was given to his servant, ervant SDawood, Dawood who was living in the village in ordinary conditions. And this rd washad the done strange effect of usage that from thanward, onward there was much progress for him in the village and he was seen there with much respect and honor.

### **The Hazrat's journey and tour**

The details of his tour and travels are not available, but we got information which we are submitting herewith for the readers' reading.

1. His first journey for the Hajj pilgrimage was made in the year 1279–1280. Heigra along with his parents, and at that time, his age was approximately 17 years old. And during this trip his younger brother, Syed Mahmood Makki, was born in Makkah. So, for this reason, his pen name is Makki Miya. And generally, he is called by this name. Upon the death of his father, under the supervision of Hazrat, he completed his education and training, and he became perfect in the knowledge of manifest and innermost. For this reason, he was shining like the bright sun on the land of the Deccan. For this reason, each and every person knew him very well in this matter. So, for this reason, his name is not required for further introduction.

Hazrat Khaja Mahboob Allah Sahib visited Makkah and Madina during his next travel and tourism after the death of his father, along with his mother and other family members. And at that

time, there were with him his wife, his sister, and his brother-in-law, Hazrat Abdul Quader Siddiqui, were found during this journey. Hazrat Abdul Quader Siddiqui, who was a younger brother of Hazrat Abdul Quader Siddiqui, said, "From his younger age I was under the sponsorship of my brother, who brought me up, so for this reason I was accompanied by my brother, Hazrat Abdul Quader Siddiqui, during this journey." He said that during this journey period there were such conditions that it was difficult to write. There were strange and peculiar conditions on the journey in each and every place. In this regard, both ship travel and camel travel were strange, strange, and wonderful. Throughout the journey, special meetings of Hazrat's sermons and advice were held at various locations. There will be special conditions during the visit to the holy great mosques in Makkah and Madina. In short, the tongue is in a helpless condition to say the story in this matter. The people of Makkah and Madina used to give Hazrat much respect and they thought he was a holy person of Allah. Hazrat came back to Hyderabad after living for a long period of time in Madina.

Hazrat stated that there was no revelation of the innermost for him until his arrival in Madina, but one time he was sitting on the roof of his lodge, from which he could clearly see the mausoleum of the last prophet of Allah, and at that time I was engaged in the remembrance of Allah. recited fifty times 'La Ilaha Illa', then there was pleasure, joy, the openness of the chest. There was a reward for the tour of innermost.

God be praised that upon Khaja Sahib, for the sake of the look of favour of his grandfather, the last prophet of Allah, he was able

to get that grace easily. Like others who had to put in long years of effort in this area,

A particle can become the sun, a water drop can become a river. So it is possible that there will be a favour of the Shah of Madina.

There is a lot of difference between the benefits of action and grants and the reward of deeds which could not compete with one grant in this matter. There he wanted to give favour and there was a trick which was required, so thinking of it as an exchange of deeds is a mistake in this matter. Hazrat said that during his stay in Madina there was hard competition from Jinns. It is noted that all these events belong to his early period. And during that period, he was seen in a dream one night that there was a huge gathering of people. He was unable to find a place to put his feet there, and with much difficulty, he was able to make it the distance from the gathering. And he has seen the shapes of the people there, unfamiliar. He was asking them, who are you? And they said, "We are Jinns." Then he asked them, "What is your food?" And they said, "We ate coal and bones, and by laughing they said we also ate human beings." Upon hearing such words, there prevailed upon him horror and he said "Ya Ghouse" and then he was seen on a flying throne in the air. And on which Hazrat Shaikh Abdul Quader Jilani R.A. was sitting, and he told him that "It is you, Khaja Miya, but even if your disciple is passed from them, they will die by burning." Upon saying this, there broke out a fire there and the meeting of the Jinns was disturbed and finished away.

According to the book Rahbar Tariqat, after Hazrat Shaikh Abdul Quader Jilani R.A. wrote one name on his chest and one who reads it, he will enter that person's dream. So it happened that when there was a requirement, I read that name and that work was fulfilled in this matter, and all my worries were over for this reason. He gave permission for the recital of that holy name to some of his special caliphs and one who had recited it with true heart, then he was seen as Hazrat Shaikh Abdul Quader Jilani R.A. in the dream and then there was such an effect of Hazrat on the Jinns that they were afraid of the Shaikh of time in this matter. So it is said by

Zahra Bi, who was brought up by him and who was small at the time of the visit by Madina, She said that when Hazrat's wife asked me to call somebody. So I left to call from our residence in Madina. In Madina, there is one small lane known as Jinns' lane, and on its wall, there are fixed nails of antidotes to repel the Jinns. But I was unaware of such a thing at that time. And I was passed in that lane, but due to the call of nature and my youth, I passed urine there. there were no walkers in the lane. And still, I could not pass urine then. At that time, I saw one person in a white dress who passed by my side and collided with me. He hit me on the head and I told him that "While going, you collided with me and hit my head, so stay there and I will tell my Hazrat in this matter." And after that, I went to call that person and told him all the details of the event in this matter. And that person, who was aware of the details of that place, asked her from which lane she had passed in the city. And after I showed him a shortcut down the lane, that person fell silent. Upon reaching the house, that person told the wife of Hazrat not to allow me to pass from that lane, otherwise there would be a danger to the life of the girl. And she said that

upon this, Hazrat's wife was angry with me and asked me to take care of this matter. And from this event, it is known that if there was another person instead of that girl, what would happen to him? As there was an effect on Hazrat, nothing happened due to the act of the Jinn on the girl of Hazrat. So it is clear that there was the first reward from the court of the last prophet of Allah to Hazrat and then there was a second reward and position from Hazrat Shaikh Abdul Quader Jilani R.A.

Hazrat's servants used to reside in Jokal village, which is in the estate area of Raja Rayan and which is ahead of Shamsabad. Hazrat went to this village many times on the occasion of some functions. Once he went to the house of his servant Shaikh Dawood in Jokal village, and Dawood also invited some other people from Golconda fort who came from there. And among those guests who are fond of some illegal habits, arrangements were made for them. "At that time, he was not among Hazrat's slaves, and even I did not know Hazrat at that time," Hazrat said. But usually, Shaikh Dawud invited him to his house and praised Hazrat very much, and he would tell me about some of the Hazrat's events, so for this reason, there was created in me a fondness to meet and see him. On that occasion, Shaikh Dawud invited two or three friends before me, and at that time we were involved in absurd things. And for this reason, there was the arrangement of food and drink for us. And we were sitting in the village of Ashurkhana (Ashurkhana (Urdu:) is a mourning place for Shias during the festival of Moharram near Charminar in Hyderabad, India. It is a house of mourning constructed in memory of the martyrdom of Imam Hussain. engaged in our activities. At that time, some people among us began running from there by saying that "Hazrat is coming there", as they knew

Hazrat well. So we stood and moved away from our engagement place to another place. By that time, I saw that Hazrat was coming there wearing the unclean long dress, wearing a cap on his head, and there was a thick handkerchief on his shoulder, holding a bamboo stick in one hand, and in another hand, holding small beads. And behind him, there were two people coming. I had not known him before, and as well, Hazrat's dress was not like the dress of the general holy (shaikh) people of the time. So, for this reason, I could not recognise him there, and so I asked the people who were near to me, "Who is Hazrat among them?" And the people have shown me Hazrat. And among our friends, one person said that "He is the Hazrat of people who sit on the mat." And he does not belong to us. " Upon hearing this remark, I scolded my friend that there should not be disrespect to holy people. But we were away from Hazrat, so he could not hear our discussion, and also, Hazrat could not see us well from a faraway place. Then Hazrat went to the host's house, and we also engaged in our activities there. After some time, the host called all of us to come into the house as the tablecloth was ready there. We all stood up from there and went to the house of the host, where we saw Hazrat, who was sitting on the table cloth. It is a matter of chance that I have got a place on the table cloth on the opposite side of the Hazrat. Upon our sitting on the table cloth, Hazrat began putting some rice on my plate, and he also put some rice on the plates of my friends there. When we began eating, there was a good condition of intoxication upon us. When we stand from the table cloth upon eating food, then at that time we feel that we did not have intoxication upon us. As a matter of fact, we have used things of intoxication there in good quantity. Then I began saying with my friends that "Hazrat seemed to be a great holy person." "See that by giving some food he was taken back to our



intoxication in this matter". And we have regretted our misbehavior. So afterward, there was increased devotion to Hazrat and it was increasing day by day. As such, I have become his slave in his devotion, and Hazrat rewarded me with his slavery in this matter.

On another occasion, Hazrat went to Jokal village along with their brother and his son. Hazrat Abdulla Khan, who is the servant of Hazrat, said that "Hazrat was sitting on the platform in the morning time." And all the servants were present there and he was using a hookah there. He was looking at the eastern side many times, and he was pulling at hookah tubes. Finally, he was asked, "Are there any holy people on that side, or is there a holy person's grave?" The servants told him that "No, but there is Chilla" (Chilla is a kind of meditation and Chillagah is a place where someone mediates.) of Shaikh Abdul Quader Jilani R.A. at that side. At some distance, there is something.? Then it was said by them that "Yes, there is the tomb of Hazrat Jehangir Peeran at a distance of some miles from here." He said, "We will go there as it is his calling for us to visit his place." After hearing this, all the people became silent, and then the meeting in the men's section was over, and Hazrat went into the ladies' section, where there were some women from nearby villages coming to kiss his feet. And by meeting and talking with them, came the time of the afternoon. Then Hazrat sat in a Shakaram (a kind of cart that was in use at that time) and proceeded toward the tomb of Hazrat Jehangir Peeran. As there was a distance and most parts of the day were over, as well as the cart was slowly moving, much time passed away for this reason, and Hazrat reached before sunset (Maghrib) prayer at the tomb of Hazrat Jehangir Peeran. After the Maghrib prayer, Hazrat was engaged in meditation there. It should be noted

that Hazrat Jehangir Peeran is a well-known and famous holy person. His tomb is a place of attraction for general and special people. And there is a specialty that people are not allowed after Maghrib prayer. So all visitors who gather there will leave after Maghrib prayer, and even the servants of the shrine will leave the place after sunset time, and so they will go from there and live in the nearby village for this reason. And in the jungle, there is a small choukhandi (literally, it suggests a four-walled enclosure open from above.) there, and in the surrounding area, there is no house or building. Among all these, the specialty of the place is that many thousand visitors will come there on a daily basis and sacrifice animals and arrange cooking there, so, for this reason, there will be a lot of garbage there. And everywhere there will be gathered bones, wood pieces, ashes, onion leaves, and rice granules which are accumulated in piles, but when the gathering of the people is finished, and the next morning, the jungle area will be seen in a clean condition in every place, and it will be seen that there was cleanliness all over the place of the jungle. matter of fact, there are no sweepers or servants in the shrine area. God knows in this matter, and it is well known that tigers will come into the jungle area and engage in the work of cleaning and lifting garbage from the jungle.

The condition of Allah's special people, like their state, is beyond our comprehension. In short, by reaching Hazrat there was the time of sunset, and so by sitting there, much time had passed away. And so, for this reason, there was much darkness in the jungle area. There was a lot of silence in the jungle as all the people had already left there. At that time, there were present only Hazrat and his son, as well as his servants. Hazrat's younger son, who is the father of the compiler of this book, said that "At that

time I was very young in age and already I had heard that in the night a tiger would visit the shrine area of Hazrat Jehangir Peeran." So for this reason, by the passing of the night, I was in such a worrying condition that I used to ask Hazrat to leave the place many times as night was passing. But Hazrat used to ask me to be silent by sign in this matter, and he was used to engaging in mediation by the closing of his eyes. When there was much time after sunset, and there was increased darkness in the jungle, And by 8:00 o'clock, I began insisting upon Hazrat to leave this place. And I have heard that tigers will come in the night. And there is much fear for me in this matter. Hazrat was angry and told me, "Why are you afraid of this matter whether we are not here?" Who told you that tigers would come here? " Then Hazrat was engaged there in his recital and after some time, I again began asking him to leave the place. Then Hazrat by saying what trouble was being caused by the boy, and when Hazrat stood and recited Fataha, I asked to see "What is there in the cover of the grave."

Hazrat's servants noticed that there was only one fry pan with food and hot Biryani (an Indian dish made with highly seasoned rice and meat).and it was seen that it was just taken from the cauldron. He said, "Take it as there was the arrangement of our meals from Hazrat Jehangir Peeran."So all of the people who were surprised that it was nighttime and all of the people had already left had left a long time ago.And from where does the Biryani dish come there? And who brought it? And how hot is it? But this puzzle could not be solved.

Hazrat, upon leaving the tomb area, we went to another village and he stayed that night there. And in the early morning, he arrived in Jokal village. Abdulla Khan said that "he was an

employee in the police commissioner's office, so I was not present in Jokal village." Upon hearing the news of Hazrat leaving the village, I came to Jokal village the next day". And I knew that Hazrat went to the shrine of Hazrat Jehangir Peeran. I stayed in my village and prepared breakfast before going to serve Hazrat in another village; while I was near that village, Hazrat informed the people in his travel group that Abdula Khan was on his way with breakfast for all of them. The people in his company asked him where he was. He told them that "He would come soon and after some time, he came there and Hazrat stayed for some time on the way and had breakfast. After that, he continued his journey to Jokal village."

### **Then Hazrat goes to the gardens.**

It was his habit that he used to visit gardens outside of the city and would stay there for a period of one week with family members and return back to his house. During this journey or travel for amusement, he may have the thought that men used to visit outside but women do not have the opportunity to do so. So,

for this reason, their health condition will suffer in this matter. She was the woman who grew up in the house of the Hazrat and said that the Hazrat used to go to Phadi Sharif mostly and would stay in the house of Mama Ramzani, where now there is a government school. He would stay there for one week, and then he would come back to his house. During the stay period at the place, the preparation of the Biryani will be the responsibility of fellow disciples instead of women. so that they can have the opportunity to walk and travel for amusement at that place. Also, Hazrat visited other gardens for his sight-seeing purposes in this matter. And whenever there are programmes for visiting such gardens, he will demand carts from the kingdom's cart house, which was provided free of charge to all respectable citizens of the kingdom.

One time he visited the garden of his cousin's brother, the late Mufti Mahbub Nawaz Doula, which was situated near the tomb of Hazrat Hussain Shah Wali. And with him were his three brothers and some of his disciples. During that time, Hazrat's wife was pregnant. And upon reaching there, he was asked to call for the cart for his return journey to the city. All of his brothers had requested him to stay there for one day, and we would return back tomorrow, but he told us that his return was very necessary today, and you all could return back by tomorrow. All tried to stop him there, but he could not stay there. He was called for a cart, which came, and Hazrat went back to his residence in the city. His wife told me that when she departed from the garden, her health condition was good as well, and there was no difficulty for me. But when she put her feet through the front door, she began to feel labour pains and her younger son was born.that time, all people were able to know why Hazrat was left in a hurry from the garden,

and its reason was known; otherwise, there would be difficulty in the jungle area.

Hazrat's one servant, Barhana Shah, said that he went to the garden with Hazrat and, after Hazrat's leaving the garden, he was there in the garden along with Hazrat's brothers. As it was the summer season, we all slept under the sky. That night, there was a delivery in the house of his wife, and that night there was a light in the sky many times. On the second day, when Hazrat's brother came back to the house, I also came along with them. Then Hazrat asked me, "Have you seen any clouds in the sky in the last night?" And I told him details about the sky last night that, in reality, I had seen light in the sky many times.

After that delivery event, Hazrat began standing from a sitting position suddenly for two to three days. So some people are worried about this matter, whether the health condition of the Hazrat is not good. And he said, "No, the holy people are coming to congratulate the birth of the baby boy in the house, so for their respect, I am staying in this matter."

### **The efforts**

**Mystic exercise and following of the order:** Hazrat's each and every action will be as per the order. So Hazrat Qibla said, "Sometimes at the time of eating meals, he used to take a loaf of the meal but he would put it down on the table cloth." But Hazrat

did not say that he was given an order not to have meals, so he used to excuse that he did not like curry or rice. And usually, Hazrat did not have meals for a period of eight days. And when there will be news of Hazrat's not having meals, his mother-in-law and his brothers will send dishes of food items for him. He will not, however, touch any of their food dishes. And there will be given order. Then he used to eat whatever available food items were in the house by praising such food. Or sometimes, when his father-in-law and mother-in-law come to the house, at that time he will have some food upon their force in this matter. But he will not say to them that there is no order for him to have food. And there is given order now. Whenever he leaves meals on the table cloth, then his wife will be worried and she will prepare curry in her presence by the cooks, and she will arrange to bring different dishes from different people so that Hazrat may like that food and he will have some meals. When there was a failure of all her endeavors, Hazrat's wife would be in a sad condition until he would not eat and she used to weep in this matter.

Because Hazrat disliked other people's meals, some unwise and low-thinking members of his community used to believe that Hazrat Khaja Miya's temperament was poor and made disparaging remarks about him in this regard. But Hazrat did not care about this matter. And Hazrat Qibla said that even though Hazrat did not have food for a period of 8 days except by using a hookah tube and by drinking water and tea only. But there will not be hunger effects on his face and weakness in his natural health condition. So his brothers will force him to eat in this manner, and he will say to them, "But you will not find weakness and low condition on me by not eating on me in this manner." I am well and can walk and go here and there. And against this, if

you do not have meals, you will become weak, so for this reason, leave me in my condition. Sometimes he was engaged for many days in mystic exercises in the jungle areas. So once he left the house, there was no news for him for a period of four days. And no one knows where Hazrat was going to. for this reason, special servants and special devotees were searched for him in this matter. But they could not find his whereabouts. And in this way, one week passed away, and after that, Hazrat himself came back to the house on the eight-day. And his brother Makki Miya asked him "Where is he gone"? Then Hazrat, smiling, told him that "He was in the shrine of Hazrat Badepa for a period of eight days." This place was in the thick forest area, and in the surrounding and on all sides, there was no human habitation at that time. And at present, due to regiment office, there are many populations in this area. His brother told him that "he was also present there". So Hazrat told him that "When you came there, at that time I was present there, but you could not see him at that time". Then he asked, "What food do you have there?" So Hazrat told him that "He used to take Chana (*Chana* is called Chickpea in *English*) roasted on an open fire, etc. from local sellers and eat there."

It is stated that Hazrat has completed Chilla (Chilla (Persian and Arabic: both literally "forty") is a **spiritual practise of penance and solitude** in Sufism, known mostly in Indian and Persian traditions.... The word chilla is derived from the Persian word chehel, meaning "forty". Chilla is commonly performed in a solitary cell called a chilla-khana.) For 11 days, in Baba Sahib's special mystical location, It is to be noted that at that time there was no population like this time and there was much forest in the olden days in the Phadi Sharif area. There is still a population



area, but the mystical place of worship of Baba Sahib is far away from the locality, and reaching that place by each and every person will cause him much difficulty and trouble.

Hazrat Qibla said that "Once Hazrat went out for a period of 8 days, all people were worried about this matter and began searching for him here and there but could not find him in all places." So our mother told one servant boy, whose name was Dilawar, to go and visit Phadi Sharif and search for Hazrat there as he used to go there and stay there, and she told him to go and search for him there and she would give him a reward in this matter. " The boy went there due to order as well as the interest of reward. He searched everywhere well and he asked many people about this matter, but he could not find Hazrat in the Phadi Sharif area. At last, in his helpless condition, he has visited the tomb of Baba Sharfuddin Sahib and, after reciting Fatah there, he has requested from Baba Sahib that "If his Hazrat is found there, then he will arrange his offering there." And when he returned back then, he found Hazrat in the house. Then he was much happier in this matter. Then Hazrat told the boy something which I could not remember. But I know its meaning is that he came back for the reason that the boy asked for. Perhaps due to the boy's request, Hazrat Baba Sharafuddin instructed him to return back to his house to fulfil the boy's wish in this matter.

Abdulla Khan, a resident of Jokal village, stated that he works for the police department and that his duty station is in Tagari. There was a severe winter season there, and there was much cold. I left the police station thinking that there was hot water available in Chowk mosque in Hyderabad, near Charminar area, for ablution,

so I went there for this reason. On the way, I saw Hazrat coming from the other side wearing a thin long shirt, and there was a cap on his head and a handkerchief on his shoulder. And when I saw Hazrat coming from there, I stopped on the way. And I was thinking in such a winter season in such cold weather without wearing the warm dress he was found there, so I asked him, "From where is Hazrat coming back in such cold weather?" Hazrat told me, "He is coming from the shrine of Hazrat Badapa and this time he is going back to the house." I saw Hazrat alone and I was accompanied by him on the way, but Hazrat turned back and told me, "There is no need for you, so you go to Chowk mosque where there is available hot water for ablution, so go and have ablution there." Hazrat's saying of the thought of the heart, which comes from every person's heart, was told by Hazrat's servants. And everybody was told in this matter, so if we gather all the details, then it will require a large volume of the book.

Hazrat Qibla said that he used to sleep during the night with Hazrat in his room. And when I wake up in the early morning, I will usually see that Hazrat is sitting in one corner of the room and engaged in the reading of the holy book Quran. And sometimes I also woke up and used to sit by the side of the Hazrat. After Tahjud (which is generally regarded as Sunnah (tradition) and not far from the obligation), in the late evening. There are many verses in the Qur'an that encourage these nightly recitations, and other verses that indicate such practises should remain "a voluntary effort" (17:79). The disciples used to engage in prayer in the mosque in the remembrance of Allah. And Hazrat's recitation will be continued by such time and when he hears remembrance of Allah from outside, at that time Hazrat will go to the mosque in a silent way and he will sit by hiding in some corner

of the mosque. And when there comes the end of remembrance, then he will be used to coming back to his house in a hidden way and not looking at the people there. It is possible that the going of Hazrat in the mosque is to bring attention to the remembrance of Allah's schedule. And it has happened that when Hazrat reached there, then there prevailed such good conditions for the people who were engaged in the remembrance of Allah.

Hazrat used to give entry to any person in his chain as per the order of Allah. There was a system with him that when a person wanted to join the chain, he would submit his request with Hazrat and get his approval before. In short, in every work, there was a compulsory augury of the heart. And he also instructed his disciples in this matter. And its details are written in the chapter of teachings by Hazrat in this book.

Regarding obedience to the order of Allah here, we are mentioning one event from which it is known that Hazrat's obedience to the order is in this matter.

It is stated that in the year 1307 or 1308 Hijiri, there was fallen Ola (These acid solutions fall to the earth as snow, or hail) in the city, which was equal to the size of a lemon. And as a result of this event, the entire city is well aware of the situation. and as a result of which many houses were damaged and many people died. And many thousands of fields were damaged. It is said that before the fall of Ola, Hazrat was present in the mosque, and he was present in the courtyard of the mosque. And there was

changing the colour of Hazrat's face many times. It was known that he was very worried at that time.

Suddenly, he looked to the side of the sky and said, "See, snow crystal particles are falling," with his hand pointing toward the Qutub (Pole) side. Hazrat Miya Makki said upon his sign, there was a start to the falling of snow crystal particles from the sky side. And there was a falling of the snow crystal particles with such force that clay roof tiles of the houses were broken, animals died, big trees fell, and there was much damage to many things. There was heaps of snow on the way, and for this reason, there was no movement of the carriages. And the next day, for clear snow, there were camel carts on the roads. And the snow was removed by removing the spades, and by that time he was walking around the mosque in a nervous and worried state. Some time, Hazrat will embrace the pillars of the mosque, and sometimes he will touch the walls of the mosque. And by looking at him there, you will find much worry and unease for this reason. All people were worried and surprised that Hazrat was in such a condition. And why is he in such a worrying condition? After some time, Hazrat went into the courtyard of the mosque, and upon seeing Hazrat going into the courtyard area, his brother Makki Miya said that he also went into the courtyard area. There were falling snow crystal particles all over the place, but around Hazrat there was no falling, and for the sake of Hazrat, there was also no falling upon me.

At that time, he was looking at the sky with tears in his eyes, and he said, "I do have to drink water as per your order." Now there is your willingness and you can do whatever you like. " After some time of saying this, there was a stoppage in the fall of snow

crystal particles from the sky, and Hazrat came to the mosque from the courtyard. Upon this saying, the falling of snow stopped. Crystal particles were stopped. And after this, he came back to the house. Then at that time, he said that he was feeling cold and to put some coverlets upon him, so they put upon him four blankets and four people began pressing him, but in spite of that, Hazrat was jumping on the bed by the height of four fingers. And there was such severity of cold upon him and that for a period of one hour and after that there was available peace to him, so then he left the bed and he said that "There was the majesty of Allah in much passion." But thanks to Allah that there was available mercy from Allah there. "

Regarding the above event, Hazrat Qibla also narrated one tradition of his uncle, Hazrat Makki Miya. And also Hazrat Hasrat also narrated this tradition in this matter: "On that day he was present there and when Hazrat went to the courtyard, I also went there and, for the sake of Hazrat, I was safe and secure from the falling of the snow crystal particles."

Hazrat Qibla said that "There was one fellow disciple, Barhana Sahib, who was a disciple of Hazrat and who obtained one garden on lease in the locality of the Shaker Ganj in the area of Khursheed Jah villa. It is to be noted that this garden is still found in the name of Barhana Sahib in the locality even though he left this garden a long time ago and he has died. In which he has planted some fruit trees, as well as in the addition of other trees, he has planted papaya trees. I was thinking in my heart that the first fruit of papaya which will be found on the tree will be presented in the presence of Hazrat, as he used to like papaya fruit very much among all other fruits. So one time, the papaya fruit

began to come from one tree. And I was thinking in my mind that after the papaya's complete growth, it would be given to Hazrat as a present, but there was still time to pluck it from the tree. And after that, there was a fall of snow crystal particles from the sky, and all trees were damaged due to his reason. There were fallen flowers and fruits in the garden. As such, even one leaf has not remained on the trees. But in that garden, there was a live tree in good condition on which was found papaya, which was kept in the name of Hazrat as at present. There was a stoppage of snow crystal particles falling, and there was damage to many hundred people in this matter. Then Hazrat went out of the house and he visited the local area. He went to each and every house and was able to know the details of the damage caused by the people. And then he also visited the garden of Barhana Sahib, and he visited the whole garden and expressed his grief for the loss of the garden trees and fruits. Then I proceeded further and gave that papaya fruit to Hazrat and told him all the details of this matter, and he smiled and accepted my gift of papaya in the garden.

God be praised that the fruit which was safe and secure for the sake of gift to Hazrat fell from the sky, so then the slaves of Hazrat should have more expectation than this in this matter.

Hazrat's wife was very concerned about this, and her brothers and disciples began looking for him everywhere. But they could not find each and every place. And in those days, I struck one cat with a stick, and it was a very hard strike, so for this reason, the cat has died. In the house, all the old women told her that "in the disguise of cats, the Jinns used to wander here and there." So why did you have a struck cat? It was not the cat, but it may have been a jinn. and which causes you sleep problems at night Upon hearing all

these conversations, I was very worried and afraid about this matter. As the day was passing, I thought that this was the last time in her life. Hazrat was not in the house, so I could tell him about this matter. And suddenly, Hazrat came into the house at that time from outside, and he was seen toward me, and he said, "There is no need to fear in this matter." There is nobody who has the power to cause trouble for our men. " As a matter of fact, nobody told him and did not inform me about the killing of the cat by me in the house. Upon hearing this saying of Hazrat, all my worries and fears were over me.

### **The fascination**

Hazrat used to engage in engrossment for hours and in such a condition, he would not be known in this world for this reason. So Moulana Sharafuddin Quaderi said, "One day Hazrat was sleeping on the bed and I was pressing his feet at that time." Suddenly, by opening his eyes, he woke up and said to me, "Who are you?" And I told Ghulam, and then he asked, "Who is Ghulam?" And, as I previously stated, my name is Sharfuddin. And then Hazrat said, "Who is Sharafuddin?" Then I said, "Sharafuddin of Sultan Shahi area." And after this, he stood and saw me carefully, and he said, "Yes Sharafuddin." And then he slept again. And I have engaged again in the work of pressing the feet of the Hazrat. And after some time, Hazrat again asked, "Who are you?" Then I explained to him the details of my name. And I was in a surprised condition as to why Hazrat was asking me my name in this way. And again, he asked my name for the third time. Then I said my name is Hazrat. Then I was able to know that now Hazrat is thinking of something else in which he is in an

engrossed condition. So I return to the task of pressing Hazrat's feet. Then at that time, his servant, Mammon Abdulla, the fruit seller, came there and he told me, "Now you go and pray Eisha's prayer and by that time I will press the feet of the Hazrat." I told him "Yes" and then he began pressing his feet on Hazrat. After some time, Hazrat asked me, "Who are you?" And I told "Servant Abdallah" and then he asked "Who is Abdallah".? And I told him, "Fruit seller." Then he asked, "Who is the fruit seller?" and I answered, "From the Charkaman area." Then he woke up and saw me say, "You are" and then he slept again. And by the time of the

During my performing prayer, Hazrat was asked by Abdalla three times, "Who are you?"

There is one more event narrated by the above person: "One time Hazrat went out of the house as per his habit and did not come back." So all the people were worried about this matter, and he came back after nine or ten days to the house. His hair and feet were very dusty. And it seemed that he was coming from a long distance. Then there came a thought in my mind that where Hazrat was for a period of nine or ten days, whether he had food or not in this period was not known. For this reason, there may have been weakness to Hazrat in this matter. When I kissed his feet, Hazrat told me that "He went to the hill of Baba Sharafuddin but he could not find the hill area upon my much searching, so I went to Shamsabad hills to visit the tomb of Hazrat Shahabuddin and recited Fataha and came from there." Do you think that since I have not eaten food for 9 or 10 days, there will be weakness in my body? No, my condition is good and I do not have an appetite for food. Then he said, "Sharafuddin, now there is no taste in the



food for me. As there is an order for it, I used to have food by force in this matter. "

Hazrat Qibla once told me, "Yahiah, are you ready to accompany me?" Then I told him "Yes". He said, "He is going to the tomb of Hazrat Jamil Shah Data, which is inside the old bridge where Hazrat used to visit that shrine area." It is to be noted that Hazrat used to visit all the holy places in the city, but he used to visit the following four places only.

1. Hazrat Qutubul Hind, Hazrat Shujauddin Sahib.
2. Hazrat Baba Sharafuddin.
3. Hazrat Badapa
4. Data on Hazrt Jamil Shah

And I said "Yes" and was joined by Hazrat. And at that time, I was six or seven years old. When Hazrat goes outside, he will be sure to ask me to accompany him. So I have a habit of walking a lot. On that day, Hazrat left the house, and I accompanied him by holding his finger as we crossed the old bridge. But Hazrat moved further and further, and even the call of Maghrib was heard. And by that time, he was out of the city area and had reached a nearby village. He stayed for some time and began seeing here and there as he began seeing that he was waking up from the dream. He asked one person who was coming their name of the village, and that person told him that this was Kokatpally village. And Hazrat

asked him the way to go to the city, and that person told him to follow the same way from which he was coming. Upon the reply of that person, Hazrat began walking back toward the house, and due to my feet being tired from walking too much, I told Hazrat

that I could not walk. So Hazrat sat me on his lap and we returned to the house.

Hazrat Abdulla Khan, residence of Jokal village, said that "Once he was going to duty from the Chowk area and I saw that Hazrat was going to Charminar from the tomb of Syed Sahib." There was one small bead in his hand, and he was looking at the sky. And he was walking alongside the road. Upon seeing Hazrat, I stood at the side of the way. I have seen that he was going to Charminar, and then he returned from Charminar, and he went back to the tomb of Syed Sahib, and from there he went to Charminar again. His last look was at the side of the sky. And it was seen that he was walking with some worry. When I saw Hazrat going to Charminar and returning to the tomb of Syed Sahab three or four times, I could not go further and I was stopped there. When his condition of engrossment was over, he saw me at my side and told me, "Go, your time of attendance is near." And upon this saying, I could not stay there and went to the office. I did not know when Hazrat would return from there.

### **The impact of Hazrat**

Even so, there will be devotion and love for each and every one of their spiritual masters, and they will think of their spiritual master as a great master. So it is necessary to know this in this matter. So, unless and until there is no condition of the Shaikh's devotion and it is strong, it is not possible for the rain of favour to fall upon that disciple in this matter, and the praise of other people

is very important in this matter. And everybody will not live without confirmation about the light of the sun, in which there will be thoughts about praise and admiration of the people. Because in this matter, the jeweller will know the value of jewels.

And the status of knowledge can be asked by the learned person. And the condition of the cleverness of the doctor can be known by the tone of the document. And about the expertness of any maker whose work is known by another maker, even though he will be his competitor and be in the same occupation, his opinion will have an important impact on this matter. And other people who do not have knowledge, then what do they know about this matter? So for this reason, Hazrat's position and status can be known by the sayings of the contemporary learned and shaikhs of the time, who are well-known and famous holy persons of Hyderabad due to the privileges of their revelation and miracles as well as the truth and godliness of those holy persons, as still there will be an impact on the minds of the people of the city and if they are called the suns of the Deccan, then they will be deserved of it and from their sayings, it will be known Hazrat's higher grade and dignity, and as Hazrat has a special status among the category of the learned persons of the time, which are added herewith for the readers. We are writing down some of the events from which it will be known what his effect was among the holy people of his time, who were some elderly people as per age, as well as some people who were in the same age group as him, and what they said about him in this matter. As well as what was the effect on the Jinn community, so those people who were attached to the edge of the shirt of the Hazrat should know about this matter.

## **The effect on the contemporary Shaikhs of his time was immense**

It is stated that once he went to one meeting place where Hazrat Mirza Sardar Baig Sahib was also present there. When the Sama meeting reached its climax, one of Hazrat Sardar Baig Sahib's disciples fell into ecstasy and presented one rupee as a present in the hand of his spiritual master. And Hazrat Mirza Sahib, by holding the hand of the disciple, went to Hazrat, and he was given a present amount in his hand, and Hazrat was given that amount to the chorister. When the meeting was closed, then Hazrat Mirza Sahib told his disciples that "When in the meeting, if Hazrat Khaja Miya is present, then at that time nobody is authorised to the received amount of the present in the meeting place." And from this event, it is known Hazrat's dignity and greatness in this matter. As well as it is also known for its knowledge of the position of reality, as well as selflessness, for God's sake. Hazrat Mohammed Shah has much love for Hazrat Mohammed. And he used to praise Hazrat very much. And Hazrat also used to go to his house to meet him. When Hazrat visits him, then Hazrat Mohammed Shah will rise from his seat and by going forward for some distance, he will use it to welcome him. Whether it's Sama (choristers) meeting time or another meeting, It has happened many times that Hazrat went into his Sama meeting by hiding and

sitting in a corner, but when the organiser found out, he saw him and took him to the main area of the meeting place. Mizra Sahib used to usually say to his disciples that "Khaja Miya is a great Shaikh of time." Hazrat Miskin Shah also used to praise Hazrat among his disciples. So in this matter, there is the event which happened in the meeting place of Hazrat Moula Khairuddin Siddiqui, who was the famous preacher of Hyderabad city, and at that place, Hazrat was present in the meeting, and it was his habit that he used to go and attend the meetings of Hazrat usually, and he was used to liking his preaching very much. And Hazrat Khairuddin was not only a preacher, but also a God-fearing and raptured individual.

### **The effect on the holy people who left the world before him**

Hazrat Qibla As per the narration of Abdul Razzaq, who was among the disciples of Hazrat, said that Totla Abdul Razzaq went on the journey to Malegaon to purchase some animals from there, and he was thinking that he would visit the tomb of Hazrat Haji Saeeduddin Sarwar Sayah upon his return journey. He went in the presence of Hazrat and asked for his permission. Then he told him to "Say salam to Hazrat Haji Sayyah". And he went on the journey and came back with animals and visited the tomb of Haji Sayah. When he visited the tomb, there was nobody inside as well as around outside, and I entered inside and recited Fataha, saying, "Our spiritual master has conveyed salam to you." Then, at that time, I heard in a loud voice, "Walakum salam" in the tomb. I was surprised and wondered that, except for me, there was nobody found there or from where the voice came from. And immediately went outside and went around the tomb, but did not find anybody there. Then I was able to understand that this is the reply from the

person of the tomb to our Hazrat. And then I kissed the tomb and went back to the house. Upon returning from the journey, I was engaged in the arrangement of animals for some days in the city. and could not go into the presence of Hazrat for two or three days. After that, I met one of my fellow disciples who told me, "Hazrat is asking you for two or three days, and why are you not coming to see him?" I told him about my engagement and informed him of the reason for this matter. Then I could not keep away from Hazrat. On the same day, I went to see Hazrat at his house. I found Hazrat on the outside of his house by chance. When he saw me, he smiled and said, "Whether you have conveyed our salam." Then I told him, "Yes, oh my spiritual master, and told the story of the event." Then he smiled in the same way and said, "Yes, we have received the reply from our salam."

### **The impact on the holy people who left the world later**

Hazrat Dulhan Bi Sahaba, who was Majzuba (a dauntless woman) was among the special people who saw Hazrat Shah Ismail Majzub (a dauntless person) and she was very famous and well known during this period. I usually went to see her, and she used to be kind to me and favoured me. When I went to visit her, she used to give me sweets and betel leaves and used to say to me, "Call with the title of small Shaiq." And I used to talk to her about matters here and there, which she would be happy to hear. And no matter what I say, she will approve the matter.

One time I asked her about the people of the good family, which means Hazrat Ahmed Ali and Hazrat Makki Miya and Syed Umar Sahib, "How were these people were.?" So then she said that "About all of them were good people and were lovers of Allah." After all of them, I asked about the matter of Hazrat Syed Khaja Mohammed Siddiq and asked that Hazrat Syed Khaja Mohammed Siddiq how he was. " Upon hearing, she was silent for some time. And after that, by putting his finger on his forehead, she began thinking about this matter, and she said that "He was a holy person of dignity." And there was not their rule upon human beings and jinns, but it was their rule upon the angels. "

### **The impact on Satan and the Jinns**

There was Hazrat's rule over Satans and Jinns. And all of these were under his control. When there is the effect of an evil spirit, Hazrat used to recite something and blow upon the person, so there will be a good effect in this matter, and he will be recovered in this matter until now, upon reciting his name and blowing upon the affected person. There are many details of his treatment of Hazrat but we are presenting such events from which it is known that there was an effect of Hazrat on Satans and Jinns. They also liked and loved Hazrat very much and in their necks there was the collar of slavery which was available to them.

Zahra Bibi, who was brought up in the house of Hazrat, said that "Hazrat used to preach during his stay in Madina and in the

preaching meeting there would be the attendance of many people from Madina city and other immigrant people." Hazrat was living on the ground floor, and the first floors were empty. When there is progress in the preaching meeting of Hazrat, then she will see women wearing white coverlets who used to watch from the windows of the first floor. As a child, I used to tell others that women in white dresses were watching the preaching meeting. for this reason, the women will disappear soon from there. But when there is the engagement of the people in the preaching meeting again, such women are seen there. When Hazrat was known in this matter, Hazrat scolded me, "They are coming to listen to my preaching. Why are you disturbing them?"

It is said that there was one Jinn, whose name was Abdulla, who was the disciple of Hazrat and who was living in some portion of the house of Hazrat upon his permission. He lived in the house for a long period of time. When people sleep in the house, then he will be used to watching the house. Sometimes it has happened that when fellow sisters wake up in the night for natural calls, they will find them in the hall or in the courtyard. They all knew him, so they used to call him a fellow brother. And when they call him, he will be kept away from there immediately. For my mistake, if some woman goes there in the night, then he himself will be gone away from there, and for a long period of time, he was there in the house, and after that, he was shifted to some other place. There is one traditional narrative by many people, which is as follows.

"It is said that Hazrat's one servant, whose name was Mughal, used to go to one village which was near the city to visit his father-in-law's house. One day, he was going to the village in the remembrance of Allah in a hidden way on his travels. He said



that, "In the middle of the jungle, he met one person there and who told him, "My master is calling you, so please visit our place for some time." And then he was asked, "Where is the place?" And that person said that it was in the nearby area. When he proceeded further, he saw the big palace in the jungle area. He was surprised that he was going from there on that way in the jungle for a long period of time, but he could not find the palace before. Whose was this palace in this place and whose name was the Nawab Sahib who was living in it? When he was seen checking post before the palace, he was surprised by seeing the guards there. And when he entered the palace, he saw the throne on which was sitting one person, with pomp and show. He was said to salam to him and he gave him a reply on this matter. And with much respect and honor, he was given a place near that person on the throne. When he was asked his reason for his call there, that person told him that he did not recognise him. And Mughal Sahib told him that "I am sorry that I could not recognise you". Then that person told him that "he is the King of the Jinns." Upon hearing this, I was surprised and wondered a great deal about this matter. And I began thinking, Oh Allah, where I have come and where I have been involved in such a problem. When the king saw the fear on my face, he told me, "You do not worry in this matter." I caused you trouble because my daughter fell in love with you and wishes to marry you. And she is requesting you to marry her. " Upon hearing this, I was very worried about this matter because it is coming upon him. And I told him that "I am married and have children, and my wife is in the village." He told him that "There is no problem; she can live there and his daughter can live in this palace." I have told him that "I will ask my spiritual master when there is no reply from me." And if there is permission, then I will be ready in this matter". He was asked

"Who is the spiritual master?" Then I told him that "His name is Hazrat Khaja Mohammed Siddiq Mahboob Allah." Then he said, "He is also his master." You can go happily and ask his permission, and if there is permission, then it is good in this matter. When he was leaving from there, the king of Jinns asked where I was going, and I told him that he was going to see my family members in the village. He told him, "No, you first go and see Hazrat and get his reply, then come to see me and then go from here." He said yes and went in the presence of Hazrat in a state of worry and wonder. At that time, Hazrat was found waiting for him at the gate of the house and he was smiling upon seeing me there. When he heard the whole event, he told him, "Why are you afraid in this matter? Nobody did harm to you." When I heard this saying, then there was peace and satisfaction in my mind. And fear was removed from my mind. And in happy and pleasure mode, I went to the king and told him that I had the permission of the Hazrat in this matter and now I am ready for the marriage. And he spent a long period of his life with Princess Jinn, but there were no born children to him from that marriage.

This Mughal Sahib said that when he was asked by my Jinn wife why she had selected him, as he was in old age as well as a smart gentleman. So she said, "On that day, there was such a magnificent light of Allah on your face." And your face was brighter than the sun. So for this reason, there came the feeling of love in her heart for him. But now there is no such condition living upon your face. "

This event is narrated by different people in this matter. Hazrat stated that we used to ask him for Chikni (milk saturated betel nut) of good quality. And some people were asked to smell him.

When Mughal Sahib married a Jinn woman, he began using the good quality oils of fine fragrance in his hair. He used some good quality scents, so when he arrives at the meetings, there will be a good quality fragrance of scents there. Due to the good quality of hair oils and scents, there were problems with Mughal Sahib's first wife, and when she was able to know the details, she became silent on the matter.

It is stated that the King of the Jinns was the disciple of the Hazrat. As a result, he was given one inscription commemorating his visit to Hazrat.

and told him that if he needs his presence, he can call him by that inscription. So Hazrat was called the Jinn by the help of that inscription, and his orders were given to him. And there was the usage of that inscription after Hazrat. The compiler of this book has seen its usage.

## **The wonders**

### **1. Playing games with the boys**

Hazrat Qibla said that he and his brother Fakir Miya were young and usually it happened that when there was to be received Hazrat's salary amount, he would spread all currency notes and rupee coins on the floor and Hazrat would ask us to keep any

rupee coin or currency note in our minds. We would keep it. Then he would show that rupee to us. So we both started thinking about this matter and our mutual idea by selecting a note or rupee and keeping it in our minds, and then we will ask Hazrat to look into it. Then Hazrat immediately gave us that currency note or rupee which was selected by both of us in this matter. Then we will tell him that you have heard our discussion. Hazrat then tells us to go some distance and select the rupee. When we go to some distance and select one choice note or rupee coin upon our discussion and inform him about this Hazrat, he will give us the same selected note or rupee in our hands. So we will be surprised if Hazrat knows the details of our secret talk, but this puzzle will not be solved.

Sometimes it will happen that we will say to him that we can also tell your selected rupee, so you select any of the rupee coins. So Hazrat will smile and say, "Yes, I have selected a rupee coin, so inform me of this matter." But we will not be able to know about Hazrat's selected currency note or rupee coin. When we demand our selected rupee coin, then he will hand over that rupee to us immediately. This type of game will usually happen in the house.

## **2. The distribution of tea**

Hazrat Qibla said that Hazrat had one small kettle with him. When there is a need to make tea for him, he will ask to make tea in that small kettle. Then he will drink by himself and give others, by his

hand, cups of tea to each and everybody who will be present there. Sometimes it will happen that there will be female disciples in the house as well as relatives. Sometimes it happens that there will be no household people in the house. But there will be a surprise in this matter that the tea from the kettle will be distributed equally to all persons present in the house and there will not remain any cups of tea or there may be a shortage of a single cup of tea in this matter. When he asks if there is any remaining cup of tea, then he will find the remaining cup of tea and upon searching, he will find one person who was not given tea. Hazrat will say it is his share, so he will be served tea at that time. Hazrat used to say to me and my younger brother Baquer Hussaini to recite "Ya Barkatan Nabi Yaser Ya Karim Yaser."

### **3. The female disciples' dream**

Hazrat Qibla said that Hazrat after breakfast will sit while using hookah, and at that time, women disciples will be found in his presence. Then Hazrat will address all of them and say, "Today I will inform you about your dream which you have seen last night." And he says to all the female disciples that you have seen such and such a dream, and so upon this, all women will be surprised at this matter. How is Hazrat able to know their night dreams without telling them?

#### 4. The Mission of the Disciples

Among his servants, there is a tradition which is narrated by them that when Hazrat calls anybody, that disciple will come in his presence after an uneasy condition. Many times it has happened that when Hazrat said "such and such" has not come for many days, then that person will come there by himself after some period of time.

When that person was asked how did you come here, that person said, "There was a sudden thinking of Hazrat in my mind, so I came here." And sometimes Hazrat used to say, "We called him, so he came here."

Sometimes it happened that Hazrat would be at the gate of the house and he would be moving here and there and say that such and such person had not come. And after saying this, that person will come there after some period of time in the presence of Hazrat.

Hazrat Moulana Sharafuddin said that "One day in the morning came the thought of going in the presence of Hazrat in his mind suddenly, and when I reached there he was waiting for me. He was going into the house at that time, and upon seeing me he turned toward me." And when I proceeded further and kissed his feet, then Hazrat said, "Oh who told you that I had called you to come here, whether it was told by crow or mouse?" God be praised.

"There is such a taste in your talk and so not found in others."

In the same way, there is one more narration told by Moulana Sharafuddin that "Mammon Abdulla fruit seller told that "One day after my business dealing when he was going to sleep on the bed but on that time suddenly there came thought in my mind to be present in the presence of Hazrat. with such severity that it was difficult to delay for one minute in this matter. At that time, it was approximately the time of 12 'o clock night and I immediately stood from the bed and put on my clothes and decided to leave my house, but then at that time, my wife said, "The night is half passed away and this is not the proper time to visit Hazrat." Hazrat may be sleeping by this time. If you want to visit him, then you can go and kiss the feet of the Hazrat in the morning. " I have uneasiness in my condition and have not heard the advice of my wife, and because of an argument between us, we have spent five or ten minutes. When I reached the mosque of Hazrat, I found he was sitting there near the water well in the compound. When I saw Hazrat, then there was cause for peace for me. And I have proceeded further and kissed the feet of the Hazrat. He asked, "Why is there a delay?" in such a way that if there were a delay in reaching him, then there would be his calling,

### **The current situation**

At present, in spite of Hazrat's demise from the mortal world, there will appear each and every day a new miracle. With the above people, it is well known among the servants and family

members of Hazrat that if something is lost by some person, then if that thing is sold to Hazrat, then that thing will be recovered soon. Upon finding the thing, there will be a spent offer amount which will be sold to Hazrat and that will be used in the charity matter. And for this matter, the members of Hazrat's family and servants have had thousands of experiences, and sometimes such events have occurred, which are surprising and difficult to understand by wisdom.

1. So in this matter, Hazrat Qibla told one event that one of his visitors was asked about his pocket watch for some necessity. So I have given my watch to him. On the second or third day, he came into my presence with a sad condition, and he was asked what the price of his watch was. And when I asked him why he was asking in this matter, he said he wanted to avoid it in a variety of ways. But from his face, there were visible effects of regret. "He had put my watch in the pocket of my Sherwani (a knee-length coat buttoned to the neck, worn by men from South Asia) and due to work, I came out the side of the house and on the way there was started prayer time, so I removed my Sherwani for ablution and after prayer, I wore my Sherwani but could not find the watch in the pocket," he was told. I tried my best but could not find the watch there. And he told me that from this event, there is much regret for me in this matter, so please inform me of the price of the watch so that I can purchase the watch and bring it to you. I told him that you do not worry and if Allah wills, my watch will not get lost as I sold it for 11 paisa to Hazrat my watch. But he was satisfied, and he was looking very embarrassed in this matter. And upon this event, it happened that after 2 or 3 days, that person came in my presence, and he was in a happy condition and told me that he got the watch. So I asked how it had happened.



Then he said, "I was going on the way and looked at the police station where there was a rush of people. Upon asking, people told me that one thief was caught and police were taking back stolen items from him. So there was a thought in my mind to ask about my stolen item with them. I told the policemen that this bad person was stealing my watch. and told him the details of the event. The police constable asked the thief by force about my watch, so then he accepted his theft of my watch and he told the police that he had kept it with such and such pawnbroker for some money. And I took that policeman to the shop of Pawan Broker and gave the due amount to him and he took back my watch.

And one more event which was narrated by Abdulla Khan of Jokal village, is that one Hindu woman has kept her golden earrings with my sister in the village as an entrusted thing, and which was kept in safe and secure custody by her in a small box in the cloth suitcase. After a few days, that Hindu woman came to her house and demanded her entrusted item from her. handing over the thing of interest, it was searched in this suitcase, but upon its checking, there was no golden earring in the suitcase. I searched in each and every place and tried my best to find it, but I could not find it in the house. And, in a helpless condition, it was told to that Hindu woman that we had tried our best to search in the house but could not find your thing. So we will search again in this matter; otherwise, the cost of the gold earrings will be given to her. But there was much regret and embarrassment for us in the village for this event. As there was much respect and honour given in the village, And all have faith in us. There came a thought in our minds that if we said much to her, there may be many thoughts in her mind. And what will others say on this matter? And if we do not find that thing, then what price will that Hindu

woman be saying to us? And there will be a loss of things as well as a loss of the neighborhood. We have searched again for this matter. And there were checked clay roof tiles from the roof because mice in the house had taken the thing. But there was no finding the lost thing. At last, my sister called Hazrat, and she said to him, "Oh Hazrat, there is a need for your help in this matter." And I have sold the golden earnings to you. So please provide those earnings to me. " Finally, this event passed and people forgot about it. On some days, when women were sitting in the house one afternoon, And men were nowhere to be found in the house, as they were engaged in agricultural field work. heard the sound of gunfire from the outside of the house, and there was a bullet-like thing on the drawing-room wall. And for this, there was fallen soil from the wall. So the women were worried that who was firing the gunshots toward the house was but was unaware of the situation. At last, they have removed soil from the wall outside of the house. At the time of sunset, when the males came back into the house, the women told them all the details of the event. Then men asked whether there was a bullet in the soil. And it should have been checked in this matter. So they have told them that the soil was thrown at such and such a place. When the men were going to that place outside of the house, they found one small box which was in the condition of zinc. When that box was opened with the help of the small box's stone, gold earnings were discovered in its side. And they searched the house in each and every place. All the house people were surprised by where the small box came from and who threw it. But this puzzle was not solved.

Major Iftikhar Ahmed, Second Commanding Officer, Golconda Fort, recently lost the golden buttons on his shirt, which was a

theft. And he came in the presence of Hazrat Qibla then, who told him to sell his buttons to Hazrat if Allah wills, then he will get your golden buttons. So he sold it. Major Sahib said that one day he went outside in his car for some work. And on the way, he noticed that someone had thrown something into the car, which struck his chest. And startled, I saw then that my golden shirt buttons were there. and which is why I was surprised in this matter. Also, wisdom was in the condition of surprise that on the way, he was thrown and from where the shirt buttons came there.

And one more event was narrated by Shah Sharaf Uddin Quaderi. A pair of golden anklets were once stolen from the cash box of Maulvi Zaheer Ahmed, joint secretary of finance. And it was searched in the whole house but could not be found in the house. And due to worry, his wife sent a message to me and requested that I send some amulet or charm. Then I have asked her to sell it to our Hazrat if Allah wills. You will get your lost thing in this way. And then she sold the thing to Hazrat. Even though it had been a few days since she was taken from the almirah dress to wear, there were pairs of golden anklets discovered from the fold of the saree at the time. And all were surprised at how the anklets came into the fold of the saree. And who put it there? But all were unable to understand this matter.

In this way, the remaining amount of the estate will be sold to the Hazrat. And by the favour of Allah, there will be fulfilled aims in this matter.

The special people are not God, but they are not separate from God.

The affairs are told to the lovers in the court of Allah. So Allah will fulfil their desires and wishes, whether they are present or absent, and they will all find the same favour of kindness. The reality of this matter is that they have deconstructed in the personality of Allah, as such, except the personality of Allah, has remained and they have become manifest in the light of Allah. And this condition was said by some holy person in the following couplet in Urdu, which is difficult to translate into the English language.

The reality is that a personality without a face does not have a face. And there you will find his light in each and everything, as per his likeness. And who said to the fire, "I am your Allah." And who made the man's face into a special place of light, then there will be a surprise in this matter. In such light, Allah's special persons appear. And it's clear proof that can be seen by eyes only.

Now, from a person who has left the world, and if such usages exist, how will they be used during his lifetime? And in this matter, the reader can guess to understand it. So there are some events that we have learned from confirming sources and have copied in this matter.

### **The Benediction of Food**

Abdallah Khan, resident of Jokal village, said that it was the month of Rabil Thani and it was the day of Urs (annual death anniversary) of the father of Hazrat. And on the day of the completion of the Quran, one servant of Hazrat Tote Abdul Razzak told Hazrat that "There is dinner in connection with making an offering in the house of this slave." And so Hazrat is requested to come to his house and to have dinner there.

He arranged dinner on a small scale, and he wanted to call Hazrat and some of his special disciples on this matter. But when he was invited to Hazrat, then by chance, all the other disciples were also present there.

And Hazrat gave the order to all of us to accompany him. Upon hearing this, Abdul Razzak was very much worried about this matter, as there was no such arrangement at the big level. But when Hazrat sat down, a piece of cloth was spread on the ground for serving dishes on and meals were thus served in dishes, and at that time, Hazrat put meals in the dishes by hand, and all had food to fill their stomachs. And when all had food, then Hazrat asked to see how many meals were left in the cauldron. He went to see the level of the food and fell on the feet of Hazrat and told him, "It is seen Hazrat's usage in this matter as meals were there in cauldrons as it is." Hazrat smiled and said to him, "You were in such a worrying condition."

Hazrat Makki Miya Sahab was also said to have one event like above.

One time, Hazrat Makki Miya arranged an offering dinner on a small scale, and he was requested by Hazrat to attend the function. And at that time, many of his disciples were found in the presence of Hazrat. Hazrat told all of them that there was an invitation to all of you at the residence of Mahmood Sahib for an offering function, and Hazrat used to call Hazrat Makki Miya Mahmood Sahib. Hazrat Makki Miya said that there was a thought in my mind that "I have arranged the function at a small level and he requested Hazrat to grace the function, but Hazrat is inviting many people there and it may happen that there will be a shortage of Biryani, so there will be a requirement for additional supply of the Biryani in this matter, and for this Hazrat said," Mahmood Miya, you go and spread Daster Khan (a piece of cloth spread on the ground for serving dishes on) and we are coming just now." So there was no need to say anything in this matter. So he went immediately and, as per order, spread Daster Khan and brought their meals. And all the servants and Hazrat arrived and sat on the Daster Khan, and they began eating meals. But Hazrat was eating fewer meals, and he was given the order to eat all of the servants' stomachs well. When all the servants were finished with dinner, they told him God bye from there. But still, Hazrat was sitting on the Daster Khan. Then Hazrat was given an order to bring all the ladies, so all of them were present there. And Hazrat ate with them. And when all were eaten, then Hazrat was asked to check the position of the meals in the cauldrons. And it was said that a meal for one person was still left there. He was asked whether anybody was left there, and he was told that not all had eaten the meal. Then Hazrat told us to check whether anybody had not eaten a meal. Makki Miya said that when he went outside of the house, he saw one fellow disciple who was left over there without having a meal. And when it was informed to Hazrat that such and

such was leftover, Hazrat said yes, this share belongs to him. So he was called inside from outside and was given a meal.

In the same way, there is another event that happened with Hazrat Umar Sahab. He was told by Hazrat that he was arranged to recite Fataha on an occasion. He wanted to invite some friends for meals, and he was shown the list of the invitees to the Hazrat. And Hazrat told him that it was good. After that, he said that he was asked how many quantities of Biryani were to be cooked. Then he was told to prepare 15 kilogrammes of the biryani. I was told that 15 kilogrammes would be sufficient and so there is a need for a quarter of the palla (equal to 120 kilos) of Briayani. In his reply, he said that "15 kilos of Biryani will be sufficient." But I could not say further in this matter. And I became silent in this matter and began thinking that there was no need to ask again in this matter and there should be arranged Biryani 14 palla (30 kilos) and if there is remaining, then it can be used for the next day. As a result, 14 palls of Biryani were prepared. the time of the function, I saw Hazrat and took him to my residence there. All the invitees came, the meal serving started. And Hazrat sat at the Dastar Khan until the very end. And when all the people finished eating the meals, then Hazrat was asked to check how much meal was still in the balance in the cauldrons. When I asked about this matter, it was known that half the meal balance was still there. Then he was asked how much Biryani was cooked, so I told him that I had cooked 14 pall (30 kilos). Hazrat told me that "Why do you have cooked 30 kilos of Biryani when I told you to cook only 15 kilos?" And without any reason, there was the loss of 15 kilos of Biryani in this matter.

One more event which was narrated by Hazrat Makki Miya was that among the servants of the Hazrat there was one person whose name was Ashiq Hussain Choudhary, who used to live in Sultan Shahi locality. One time, Hazrat went to their house for an invitation. On the Dastar Khan, there were 25 or 35 people, and in three dishes, food was brought there. At this place, Hazrat ate only some pieces of rice. And he sat there, and he was told that all of the invitees should have taken a lot of food from the dishes, so that they were all full in their stomachs. And in the three dishes, there was still food. When Hazrat came out of the house of the guest, Hazrat Makki Miya told Hazrat that "Today we are surprised to see your usage in the food". While smiling, he said, "It is easy to bless food, but it is a difficult miracle to bring a dead person back to life." Then I told Hazrat about giving life to the person's dead heart. Hazrat replied, "Yes, this is also a great thing in this matter."

Moulana Sharafuddin Quaderi said that "One time there were invitations to Hazrat at my house in which he was shown his usage there that 200 or 250 people ate food, but still there remained half of the cauldron." And one more, the event which was narrated by Moulana Sharafuddin Quaderi, was that on the occasion of Eid day, there was a chance of eating food with Hazrat in his house, in which all fellow disciples came there, and there were placed 3 or 4 dishes of food before them, and in this food supply, all ate full of their stomachs. "

And at one more event which is narrated by the above Moulana, which is the opposite of the above, the narrator told him that "One time there was a chance of eating food at the house of Hazrat. When three people were present, I, the late Syed Ahmed Dankar



Nawaz, and one more fellow disciple, And before us came one basin full of food from inside of the house, and we ate as such that all the food in the basin was finished. We started thinking about how we ate food full of the basin but couldn't know about it after eating this.

God be praised that Hazrat will allow some people to eat food to the fullest extent at some time and somewhere, he will show his usage of food in less quantity of food to eat. And which is out of reach of wisdom and understanding in this matter?

### The instruction and sayings

Outlines of his teachings and sayings are difficult to present. So there will be maximum efforts to present sketches of his teaching and sayings on this matter. It is hoped that if there will be any mistakes that should be excused in this matter, at the beginning of this chapter, they will be started with the sayings of Hazrat. Hazrat Abdul Quader Hasrat said, "As there is a difference between supererogatory prayer and obligatory prayers, there will also be a difference in the nearness of supererogatory prayer and obligatory prayers." And if any work may be done by augury of the heart, then it will be entered into the nearness of obligation, otherwise it will be entered into the nearness of supererogatory prayers, so in every work used to follow augury.

It should be noted that to engage in worship by willingness is among the nearness of supererogatory worship and to work as per the obedience and order of Allah is the nearness of obligation. The whole night of the supererogatory prayer of worship is not

equal to two rakats of obligatory prayer in the morning, and in the nearness of the supererogatory prayer, the man will fulfil his intention with the help of Allah. And as obligatory prayer approaches, Allah will fulfil his intention through man.

One holy person said that "In the nearness of supererogatory prayer, Allah will become the hand of the man. It means his intention is fulfilled." And in the nearness of obligatory prayer man will do Allah's handwork and it means he will fulfill Allah's order and intention.

From this introduction, it should be known that there are two kinds of Quaderi people. And one is that he will achieve his aim through his connection to the Quaderia chain. And his source will be the orders of Hazrat Shaikh Abdul Quader Jilani, R.A. Like, "If my disciple is not good, I am good."

Hadrat Sheikh Abdul Quader Jilani (R.A.), who was the Qutub (highest cadre in spiritual pivot) of all time, and the favours of the spiritual miracles are available in his saying, which is mentioned as follows:

"If my disciple's hiding is open and if he is there in the East and if I am in the West, then I will cover it."

In this way, his disciples and devotees were able to get his favour of miracles and the benefits of spiritual powers at all times and always. And they think of him as a manifest of the help of Allah, and so, for this reason, they see in his favour miracles and benefits. So such people are in the neighbourhood of Quaderi people.

The second kind of Quaderi person is a person who does not work without order. Each and every work will be as per the order of Allah. Whether or not that work is known by the prophet's source, on which the entire Ummah will agree. Or whether it was known as "per augury" or "order by the heart." And all these people are nearing the nearness of obligation. Their reference is the order of Shaikh Abdul Quader Jilani, R.A., and it is obligatory in their minds. There is the order of Hazrat Ghouse (Shaikh Abdul Quader Jilani R.A.) "To become like a dead person in the hands of Ghasal (undertaker whose work is restricted to washing the dead corpse). Or like a horse rider playing polo with a bat or a baby boy in the hands of a nurse."

They will, as per the order of Allah, "Ma yantaq an hawa en hue la wahi yuha." (He also does not express his desire.) It is nothing but communication, communicating. They live without intention and aimlessness, and their actions will be as per "What did you do to me?".

At the present time, the person of the nearness of supererogatory prayers is Quaderi. People are spread all over the world. People who follow in the proximity of the obligatory are harder to find. Hazrat was given new life through the education of the nearness of obligation. And he was shown to the people to live without intention. and taught them to live as per the teachings of some person.

The officer will investigate the criminal case and prove the criminal's intention and will punish him. If a person acts in accordance with the ruler's orders, he bears no responsibility. So

there was the act of Hazrat upon this. He was given instructions to his followers, and he has spent his endeavours on this matter. In short, as per Hazrat's acts and style of education, it can be said that Hazrat was a revivalist of his time.

In Hazrat's teaching, importance is given to purity and cleanliness of the heart as well as instruction on its protection in this matter. Because in the human body, there is special importance to this matter. As this is the place of the magnificence of Allah.

The difference between good and bad may be judged by the source of the magnificence of Allah. So if the heart is pure, then there will be more light in it. And as the amount of light increases, there will be a clear distinction between good and bad deeds. If the heart becomes bad, then there will be nothing known. So there is order in the saying of the prophet, "

Narrated by An-Nu'man bin Bashir:

"I heard Allah's Apostle saying, 'Both legal and illegal things are evident, but in between them there are doubtful (suspicious) things, and most of the people have no knowledge about them.' So whoever saves himself from these suspicious things saves his religion and his honor. And whoever indulges in these suspicious things is like a shepherd who grazes his animals near the hima (private pasture) of someone else, and at any moment he is liable to get into it. (O people!) Beware! Every king has a hima, and Allah's hima on earth are His illegal (forbidden) things. Beware! There is a piece of flesh in the body. If it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt and that is the heart.

As per the above, Hazrat was instructed to always engage the heart in the remembrance of Allah. And upon it, there is given strict instruction with a degree of severity so that it can not become bad in this matter. And on it, every time after the burnisher, there will be more light. So for remembrance of heart, Hazrat said, "This Zikar (remembrance of Allah) is easy and without any hardship, and it can be done by sitting, sleeping, or walking wherever you live, and in this condition, which should not be left." And for this, no work will be a hindrance to it. But to it, the dangers of thoughts of the heart are a hindrance to it. When there are other thoughts, then it will be stopped there. And till there will be the remembrance of Allah then there will be no other thoughts come in the heart."

And in the same way about its care and protection, Hazrat said as follows: "There will be a loss of the light of the heart if there is falsehood, backbiting, jealousy, and useless talking."

So much care should be given in this matter every time so that the heart may not be spoiled. And on the same note, he was instructed to avoid illegal morsels. There is light for legal substances and darkness for illegal substances. And also, because of troubles and for the sake of one paisa (penny), there will be spoil of the many accepted prayers in this matter. "

Hazrat was instructed to always think about his heart as well as in each and every matter to have augury, for which he was given special instruction in this matter. And there is the order of the prophet in this matter.

And in this order, there are many secrets there. One is to work as per the order of the prophet, and the other is to do it as per the

augury of the heart. And for this reason, work will not work for him, but it will be

for the inspired person and which was done directly as per the above order. And which was explained above in the matter of the nearness of supererogatory prayers and the nearness of obligatory prayers. The third thing is that Allah, the Almighty, says

"And it may be that you dislike a thing which is good for you and that you like a thing which is bad for you." (Al-Baqarah, 2:216) And as the human being is not aware of the matter of the future before him, And he will only guess in this matter, which will sometimes be incorrect. And from it, there will come troubles and difficulties. So if there is a good method from the light of Allah in the heart and from it, there is a request to take the extract from it. So that if there is any fault in any work, it will be known about and escaped from, saving losses. So Hazrat says as follows.

As Allah kept the treasure of faith in the heart,  
So you must have thanks for kind grace in your heart.

Its fourth benefit is that it is available in this matter by addressing it with heart. Then the man will be able to know the right condition of the heart. And if any fault is found, he will take care of its rectification. So, for this reason, there is asked for much care and attention in this matter, and if there is less in this matter, there is a requirement to advise special care and attention.

He was counselled heavily on pride and arrogance, both of which are common in religious people due to their piety. So Hazrat was advised to be carefree from it always, and Hazrat said that "Proud is a big sin and to think better of others is an unwise thing." And the results of these actions will be ineffective. For the work of pleasure and for the thinking of the people of the world, which is prohibited by Hazrat in this matter. And he said, "There is no person who is found in the world who can keep each and every person in a happy condition." So before doing any work, think about whether that work is good or bad. So do work if you like it, against the will of the people of the world, or leave it. And do not take care about what you say to the people on this matter. "

About the sayings of the people, Hazrat said that "During this period there is not found any person who can guide Muslims and everybody is involved in his own craze. From this it is better to hear the advice of his spiritual master or friend of Allah."

This saying means, "Do not be concerned about what the people of the world say without reason in this matter." In this matter, it is good that in the way of Allah you should follow the guidance of the master whom you have accepted. And follow his aim and guidance; otherwise, Satan will guide you in this matter, destroying your value and bringing it down. This condition will prevail due to the bad company of the people. So, for this reason, keep away from this. If you have repented from your previous actions, you must avoid such bad company. So in this matter, Hazrat was said in one place.

Its synopsis is that to live in the company of good people is to And leave all types of bad acts behind and do not live in your company like a careless person. And that disciple who refuses to

leave his bad old company, he is not in good standing in this matter. There is a required meeting only in case of necessity. "And

For more than this, there is no legality. "

Moulana Rumi said in his Persian couplet that "In it, there is his aim that the seekers of the world do not have other cares except the seeking of the world." And they will be kept away from the way of Islamic Shariah law. And for legal and illegal things which have orders of illegal and legal. As a result of doing so, there is a possibility of such outcomes in this matter. So it is good to meet bad people as per need and necessity only. So Hazrat was given the order to cut the company off from its old relationships with them so that the bad company would not lead him astray. And for this matter, he was given strict orders to follow, and if he does not, then he will be away from favor. He gave advice to each and every Muslim on the education of good deeds as per his condition. So it will be activated upon giving the order of good deeds in this matter. And Hazrat said, "It is expedient to teach good teaching to Muslims."

He was given importance to following Islamic law with much force, and he used to say that "This is such a straight path on which there is no danger." There are all types of welfare for following it. There is an equal benefit to each and every small or big person for following the prophet of Allah, and this is such an act in which, except for benefit, there is no loss in it.

So Hazrat was always careful to follow the prophet's Sunnah. He was also given instruction to have fear of Allah always. So he said, "To have fear of Allah always and to have hope only from



Allah." Because fear of Allah is such thing and from which the man will be safe and secure from the bad things. So in the Quran, it is mentioned in many places (Wataqu Allah) "And fear God" and there is special instruction on this matter. And from this, they will think to follow the orders of Allah and to keep away from prohibitions. And for this reason, a person will repent for their sins, weep in a helpless condition, and request Allah's forgiveness.

In the same way, Hazrat was instructed to have hope in Allah. There is the faith of all Muslims that "La nafa waza wa ill-laha." It means that any vast power and great authority could not give benefit or loss without an order from Allah. And with this, we have to keep hope with Allah and should not get disappointed in Allah. There is a saying of Allah as follows.

"Do not give up hope of Allah's help." no one despairs of relief from Allah except the disbelieving people." (87) Joseph's Chapter And in one more place, it is said in the Quran as follows:

Text: 'La Taqnatu-mi-Rahmatillah' --Quran 39:53

Don't give up hope in Allah's mercy.'

And Islamic fundament education is transliteration: Iyyaka na'budu wa iyyaka nastaeen. "You alone we worship, and to you alone we turn for help."

So in this matter, Hazrat said that "in each and every case, seek help from Allah alone." And each and every source or reason that keeps us away from Allah should be avoided in this matter. And

have faith that whatever there is good in obeying the order of Allah. And whatever there is bad in obeying the opinion of the other person, "

So in each and every deal, instead of asking for help from other people, you alone turn to us for help. In this saying, there is a special order in this matter that each source and basis that keeps away from Allah should be avoided. The synopsis of the preaching of the prophet which is found in [But as for you, O believers], never shall you attain to true piety unless you spend on others out of what you cherish yourselves.

No other thing, not even life, wealth, or belonging, was given to the followers' edge of the prophet's shirt in the love of Allah and his prophet in between of it and sons, which will not cause hindrance in this matter. Because this causes reason to turn away from Allah. When one leaves everything in love and thinks of Allah, then the man gets good deeds.

He will find his aim, and upon this there is a dependence on the completion of the faith. The importance of heart revelation is emphasised in his teaching, and he was very much advised to his chain followers. So he was used to giving daily teaching to his disciples after Maghrib prayer and was used to hearing the condition of every disciple in this matter.

His teaching had a distinct style that he used to avoid the mistakes of the disciples and, instead, to encourage disciples in this matter so that their ambitions were not dashed. Hazrat used to give instructions to avoid making a show of the deeds strictly so that their deeds may not be spoiled. Hazrat did not like strictly following customs and rites. So in this matter, his word is there.

"Regarding any custom or habit which is not known by Shariah as good or bad, one should not interfere in it." Alternatively, do not give orders to anyone or refuse unless and until you are certain in this matter. People who follow customs and rites should not regard them as men and should not avoid them. The good deed should not be done for a show which is called Riya. Even some small deed should be done for the pure pleasure of Allah, and that work will cause for his salvation. "

He used to despise formalities, which we will elaborate on in the next episode of manners and habits, and Hazrat used to be very angry about it. So once in the mosque, all servants of Hazrat were present there, and from the house, Hazrat was brought one writing and recited to all present, which is as follows:

A copy of the text

Salam al-Sunnah. It is a nice thing about Islam and Islamic law (Shariah). It is bad to leave it. Its start is Sunnah and it is now expedient. As Imam Hanbal considered the reply of salam as expedient, the shaking of the learned person's hands is better than that of a Syed (Sadat (Arabic:) is a suffix, which is given to families believed to be descendants of the Islamic prophet, Muhammad.) person and a religious person. If two friends shake hands among them, then it is legal. Shaking of the hands is called in Arabic "musafa." But kissing and the smell of hands is a useless thing. Some unwise people kiss their own hands. But it is legal if there is a learned person, a syed person, parents, a spiritual master or teacher, then there is no problem. However, every time I shake hands,

Kissing is not good. To say salam straightly without bending his back or touching and kissing the feet, which are not required, and to show respect to anyone by standing straight is not according to the Sunnah of the Prophet, and one who says otherwise is not good. But yes, for religion and piety, it is legal and it is not like expedient and Sunnah. This is what we have done for our holy person so that when they stand to leave, we will also stand, and when they come back, we will again stand. This practise is not good. And for such matters of pride, which were prohibited by the prophet of Allah, And the spiritual masters and their disciples are both unwise and consider it legal in this matter.

In short, as per my saying now, who says salam to me by bowing and thinks it is compulsory to shake hands, touch my feet, or stand to give me respect, then such person is against me in this matter.  
"

Peace be with you.

Shawwal 1313 Hegira is the date.

This is a piece which was written by Hazrat one month before his death and which Hazrat recited in the gathering of his servants. At that time, there was an effect of magnificence on his face because the reason for this matter was that some disciples when arriving at the meeting would say salam and with commitment and shake hands with him. and used to kiss the feet. Even though Hazrat had prohibited them many times in this matter, But they used to do that due to a passion for devotion. And some disciples used to think the shaking of the hands among them was compulsory in this matter. Some of the disciples will kiss their own hands at the time of kissing Hazrat's hands. Upon checking

all the above matters, Hazrat had written this. When Hazrat recited this text, strange conditions prevailed upon the servants. When Hazrat comes into the meeting place from his house or goes into his house after the disbanding of the meeting, And no one will stand for this obedience, because he was told in one sentence that anyone who acts against his order is his opposite person. and which rendered them all helpless in this matter. So each and every person will be in a state of dumbness.

Moulana Fazal Allah said: This tradition is narrated by Moulana Hasrat, Moulana Syed Masood, and Moulana Hazrat Qutubuddin Ahmed as per tradition by Hazrat Makki Miya. After many days of the above order, there was a sama meeting. And all were present there as Hazrat was prohibited from kissing his feet, so all were in a state of uneasiness about this matter. No one dared to kiss the Hazrat's feet during the meeting. By chance, the chorister started such an ode that due to this reason, there prevailed a condition of ecstasy upon all of them in the Sama meeting. And all were in a condition of uneasiness about this matter. And all of them wanted to put their heads on the feet of the Hazrat. But we are in a helpless condition due to the order of prohibition by Hazrat. At last, Hazrat Syed Umar Sahab could not control his condition. But he has made his best efforts in this matter. When the matter reached beyond his control, he ran fast toward Hazrat and put his head on his feet and began touching his eyes with the feet of Hazrat. And at that time, Hazrat put his hand up.

With affection on his head and began moving it there.

And from this, it was known of Hazrat's affection in this matter. Because other people were also facing such conditions, and for this reason, they were in a state of uneasiness. Due to fear and

prohibition order, they were sitting at their place in anxiety. Upon seeing the favour of the Hazrat, they began moving toward Hazrat in a rush, as their wish would be fulfilled after a long period of time, so they began touching their eyes with Hazrat's feet and kissing the feet as per their wish and pleasure. But Hazrat remained silent at the time. And it was a state of selflessness.

Moulana Fazal Allah said tradition by Moulana Hasrat, Moulana Syed Masood Ahmed and Moulana Qutubuddin Ahmed, which is narrated by Hazrat Makki Miya in this matter: "One time there was discussion in between the Caliphs of Hazrat about the excellence of Hazrat Abu Baker Siddique R.A. and Hazrat Ali bin Taleb R.A. And one person was quoting Hadith in favour of Hazrat Abu Baker Siddiqui, R.A. And another person was saying hadiths in favour of Hazrat Ali Ibn Taleb, R.A. And the discussion was very much in progress at a higher level. And during the discussion, Hazrat came from his house, so the matter was referred to Hazrat for the settlement of this matter. Hazrat said that the issue of excellence of Hazrat Shaikh Abu Baker R.A. is a recognised matter, and all the people of Ahle Sunah who were confirmed in this matter, so saying against this is not proper in this matter. So that time becomes silent. The second time such a discussion was started, Hazrat said, "If you people discuss such things, then he will not come out of the house." They have not brought such issues before him again since he gave strict instructions in this regard. And all have begun to care about this matter. In this matter, one couplet of Hazrat is added herewith.

After the prophet, the best of all is Siddique.

The Shah's eminent minister is Hazrat Siddique.

Hazrat Moulana Fazal Allah narrated that when Hazrat changed his school of thought from Hanafi school to Hanabli school, all his caliphs and disciples changed schools as per his order. As this is a human habit, when a person follows any person as his leader and guide, he will think that person is higher and superior to him, and with this, he will be required in this matter to take care of his status and position. The passionate love of one person who did not take care of the status of another person is the worst thing in this matter.

Hazrat Moulana said that usually there would be a discussion among the caliphs of Hazrat about Hazrat Imam Azam Abu Hanifa and Hazrat Imam Hanbal. When the praise of Imam Hanbal is involved, the caliphs of Hazrat go beyond the fact that they did not care about manners at the time. And one time when Hazrat heard such a discussion, he was given the warning to keep away from this matter. Then a second time, when he heard such a discussion, he was scolding them and told them, "If they are involved in such useless discussions, then he will not come out of his house."

He was advised by his disciples to refute for Shia (one of the two main branches of Islam, followed by about a tenth of Muslims, especially in Iran, that rejects the first three Sunni caliphs and regards Ali, the fourth caliph, as Muhammad's first true successor.) people because in refuse generally, the man will involve proving his matter by different arguments. And, in order to dismiss the arguments of the opposing party, consider pure personality and identify flaws in this matter before engaging in illegal acts. As there is the obligation of love of Ahle Bait (Ahl al-Bayt (Arabic, lit. 'People of the House') refers to the family of the

Islamic prophet Muhammad, though the term has also been extended in Sunni Islam to apply to all descendants of the Banu Hashim, Muhammad's clan, and even all Muslims. In Shia Islam, the term is limited to Muhammad, his cousin and son-in-law, Ali, his daughter, Fatima, and their two sons, Hasan and Husayn. However, a common Sunni view is to harmonise both interpretations to include Muhammad, Ali, Fatima, Hasan, and Husayn (together with Muhammad's wives) and that their respect is expedient for us. So we should avoid such a useless discussion. So that in refutation of Shia people, it may not happen to leave the edge of the shirt of Ahle Bai. And by decreasing their love, there will be damage to our faith.

Hazrat Qibla said that some of his disciples told him that they had desired for him to write one book about Sufism which would be good for them. Then he told them, "What will be useful about my Sufism to all of you?" Upon this saying, there may be a possible objection to this matter. So there is research required for the following matters:

First is, who is the Sufi person? And "What is Sufism?" As of now, some foolish people are using imaginative terms to explain issues of Wahdat-ul-Wujood (unity of being), which they call Sufism. So we want to briefly explain this matter.

Regarding Sufi Hazrat Shaikh Shahabuddin Suhrawardi said that "For the connection of the wearing of the dress of wool, they are called Sufi people." Because the prophet of Allah wore a woollen garment at times. And many prophets of Allah were wearing robes of wool. In the books of Hadith, it is mentioned that the dress of some of the companions of the prophet was a wool dress. So this



dress was thought to be the dress of the holy people of Allah. And the blessed group is called the Group of Sufia.

In the definition of Sufism, "The Sufism is such knowledge, which is manifest by the fondness of worship," he stated in the book Tafsir Quaderi, chapter Kahaf on page 364 of the Sharah Qasheria by Zikeria Ansari. It is also known as the condition of mental purification. It means its sanctification and reconciliation of manners. It means separating manners from ill-will, desires, and habits. And make the innermost manifest. to engage organs in worship. And be encouraged by the ongoing mediation. So as to get felicity on a perpetual basis. This is the fruit and purpose of this knowledge. And its subject is the same: settlement and purification of mind.

And from the book Kashaf Zanon, it is taken the definition of Taswuf (Sufim) by Allama Ibn Saderuddin, that the condition of the stages and status is required to explain and which is not possible. Because of the terms which are added to the meaning in the dictionary, they have understood this matter. And such meaning, which one person finds and which will be away from his heavy body and even from his personality, Then to use such words for such a meaning, which is not possible, Then, how will such words be uttered? Logic from superstition and the unreal from thoughts, imagination from sense, which is impossible in this case. In this way, Ayenal Yaqin (the *Heart of the Matter*) which can be seen and which could be impossible by 'ilm-ul-yaqeen' (the knowledge of certainty). So the person who has the intention and attempts observation and searches for that which can be found through statement and wisdom.

In short, by this explanation, it will be clear that Sufism is knowledge of conditions. And which can be acted upon. Human beings differ from each other in shape and face each other, so the Sufism of one person does not benefit the other. So Hazrat has pointed out this thing in the following.

It is said that Hazrat was once on the outside of his house at a water reservoir to take a bath. And by covering lungi (a kind of cloth, white or coloured, usually wrapped around the waist, the two ends of which are knotted together). On his body, he has removed his clothes. And moving his hand on his chest, Hazrat then addressed the disciples who were present there as follows.

"The spiritual master is such a person who can look at his disciples as he can see the hairs on his chest."

This saying of Hazrat reveals his revelation thoughts that he will always be aware of the condition of his disciples. always look into this matter.

Hazrat Moulana Fazal Allah stated that once upon a time, Hazrat appeared to be in a very happy state. And before him, his disciples were there. He was addressed to them and said, "You all are trying to cook your own cauldron separately." So the cauldron which we are preparing to go to whom

The above Moulana proceeded further and said that the cauldron which was prepared by you will be eaten by us and the cauldron of ours will be eaten by the people who come after us. And upon hearing this, Hazrat smiled and fell silent.

Hazrat Moulana Syed Shah Ashgar Hussaini was the caretaker of the tomb of Hazrat Shah Khamosh and the son-in-law of his sister.

And who said that it was his special favour to him? And his treatment of me as just his real father-in-law. It was a habit that I usually visited Ajamre on the occasion of the annual death ceremony (urs). And one time, as per habit, there was the intention of travelling to Ajmare, so before leaving for Ajmare I went to see Hazrat in his presence and told him that "I am going to Ajmare to attend the Urs (annual death ceremony) ceremony there and then he said, "Oh gentleman, your Urs is at the shrine at the backside of the Makkah mosque." I told him that "It is my usual practise to visit Ajmare, so as per my habit, I am visiting Ajmare." Then Hazrat told him that "No, I did not prohibit you in this matter, but you go there surely, but it should be noted that when you go there, then convey my salam in the presence of Khaja Sahab."

From his saying that your Ajamare is in the shrine at the backside of Makkah mosque, And from this saying, it is indicated that you will get in favour of Hazrat Khaja Moinuddin Chisti of Ajmer through the hands of your spiritual master Syed Mohammed Hashim Hussaini, patronymic name Shah Mohammed.

As there is mention of Ajamre and also there is mention of Hazrat's salam in the shrine of Hazrat Khwaja Moinuddin Chisti, at the place we are adding Hazrat's letter, which was written in the name of his brother Hazrat Syed Omar Sahib, who was travelling to Ajmare. which is added in the book Rahber Tariqat, compiled by Hazrat Syed Omar Sahib. For this reason, as the letter was written by Hazrat in the Persian language, it was not added to this English version.

Hazrat Qibla said to the people of his chain, "Unless and until there will be no completion of the mysticism till the visit of the shrine of Hazrat Rahmatall Quaderi Sahib."

Hazrat Khaja Rahmatulla's title is Naib Rasul. And he belongs to a chain of shaikhs. It means he was the spiritual master of Hazrat Moulana Shah Rafi Uddin Quaderi. And his tomb is in Rahmatabad in the district of Andhra Pradesh, and Rahmatabad is in Nellore district. and which is a famous meeting place for general and special people in large numbers on a daily basis. The members of all communities and religions who visit the tomb achieve their aims and wishes. It is said that there is action in Rahmatabad Sharif, that one who passes from the tomb will be punished if he does not present his salam in the shrine in the proper manner. So all Hindu, Christian, and Parsi people who pass by the tomb will present their salam and pass from there.

Syed Mustafa Quaderi, who was among the sons of Hazrat Alwi Broom, said that one time a Christian commissioner came there, so the people told him about the custom of the place and asked him to offer his salam in the presence of Khaja Sahib. The commissioner thought that such a holy person may be Muslim and that there was no connection with him, so he did not offer his salam and went from there. But when he proceeded further and was hit by something and fell there, he was injured severally, so he was worried and stood and remarked on this matter and offered his salam by removing his cap from his head in the tomb of the Khwaja Sahib. And he said that, in reality, Khaja Sahib is a great holy person. After that, no Christian had the courage to leave Khaja Sahab's tomb without offering salam in his presence.

There are many usages of Khaja Saaib and if there were to be collected, there would be a need for a large volume of the book.

At this place, if the following details are added, it will not be out of the situation that the translator of this book has translated one book of biography of Hazrat Khaja Rahmatulla Sahab, which is available in the English language on many websites, and two links to the websites are added here.

<https://www.amazon.com/Baher-Rahmat-MOHAMMED-ABDUL-HAFEEZ/dp/154951508X>

<https://www.scribd.com/doc/166761832/BIOGRAPHY-OF-HAZRAT-SYED-KHAJA-RAHMATULLA-QUADERI-RAHMATABAD>

In short, we pray to Allah that we and our brothers be granted the opportunity to visit the shrine of our Shaikh. And in such places, there will be much benefit in the company of the Shaikh there.

### **The Death of Hazrat Mahboob Allah Sahab**

Hazrat died in the month of Ziqad in the year 1313 Hijiri.

The Bibi from Darul Shafa said that when there was a full moon in the month of Ziqad, at that time Hazrat's health was good. And there was no hardness to his health. It was the date of the 2nd or 3rd of the month of Zeqad. Hazrat was sitting on the eating cloth and I was also sitting before him as per habit. Whether you have heard, I told him what is there and he said that in the month of

Banda Nawaz, Banda Nawaz is going. (It is noted that in the Deccan month of Zeqad, which is called the month of Bande Nawaz, in this month Hazrat Khaja Banda Nawaz Gesu died, so this month is called Bande Nawaz.)

The narrator could not bear the prediction of Hazrat, and she told him yes and became silent. Then Hazrat told her that she did not understand. In Banda Nawaz, Banda Nawaz is leaving. Even on this, I could not understand this matter, and by saying yes, I have become silent, and then he has also become silent. After this, I began thinking very much about the meaning of this matter, but I could not understand the meaning of it. When Hazrat died, then I was able to know that there was a sign of Hazrat in this matter. Hazrat was given a prediction about his death.

**Illness:** Hazrat's health was good by the date of Zeqad 10 or 12. After that, there was a fever for him, and the temperature was low for one or two days, but after that, the temperature has become high. On the 17th Ziqad, corresponding to the first May 1896 A.D., on Friday there was more temperature, so he could not go outside of his house for the Friday prayer. On Friday, all the servants and disciples came inside Hazrat to kiss his feet.

Hazrat Makki Miya said that "When all the people came there, he was resting on the bed with a coverlet on his body." When all the people had asked about his health, he talked with them. When I shook his hand after salam, his body was burning due to the high temperature. Upon seeing such a condition in Hazrat, there was a shock to my heart and suddenly there came tears in my eyes. When he saw me, he asked me why I was weeping. I told him that there is a high temperature and you are not ready to cure it. Hazrat, in an angry condition, told him that "Who told you that there was

fever?" And what is the temperature? Why be upset without reason? See it. And he extended my hand toward me, and when I touched his hand with my hand, I found there was no temperature there. There was no temperature in the body. And I was very much surprised by this matter. There was a great change within five minutes. He said it was OK. Then I told him that now there is no temperature in reality. Upon this, he smiled and became silent.

Afterward, when I had to think and came to the decision that there was a high temperature, Hazrat showed us usage.

Khaliq after he has become Allah's servant  
So in each and every sign his miracle was seen

**Calling of the Relatives: His father-in-law, Hazrat Shaikan Ahmed Shuttari, and his cousin, Mufti Mahboob Nawaz Doula, used to travel to Gulbarga to attend Hazrat Khaja Bande Nawaz Gesurdaraz's annual death anniversary.** And that year, they also went to Gulgerga. And then at that time, Hazrat was in good condition and there was no information of illness with Hazrat. On the 17th date and on the night of the 18th, there was the same type of dream for both of them; he came and said that now there was no time for his stay and that he would come immediately to Hyderabad. When in the morning, when Hazrat Shaikan Ahmed woke up, he was very worried about this matter. What was this dream and why did Khaja Miya say this? And there was the same condition for Mufti Sahib. And when both of them met, Hazrat Shaikhan Sahib told him about his night dream. Mufti Sahab told him also that he had seen such a dream as you have told me. And from this, it is known that there is some

special matter, so Khaja Miya has called us, especially in this matter. So there is a requirement to go to Hyderabad immediately. And it was a habit that they used to stay in Gulbarga after Urs (annual death anniversary) for 3 or 4 days and then return back to Hyderabad. Despite this, they left Gulbarga by train at 4 p.m. for Hyderabad. Hazrat arrives at his house by evening time in Hyderabad on the 18th of Zeqad and comes to know that Hazrat has had a fever for 3 or 4 days. Mufti Sahab dispatched a representative to Hazrat's residence and learned that he has a fever but is otherwise in good health. He thought he could visit Hazrat the next morning because he was tired from his journey and was taken to rest in the house.

The first night passed in good condition, but after midnight, there was a change in the health condition of Hazrat, and then there began much uneasiness in him.

In such uneasiness, Hazrat asked, "Who are you?" Bibi of Darul Shafa said that she was found at the foot of Hazrat, and I said servant from Darul Shafa. Then he asked, "Who are you?" Then I told her that I was Mehrunisa. Then he asked where she was. I was asked whether Peeranima (Hazrat's wife) should be called here. And Hazrat said yes, to call her soon and told Hazrat that Peeranima came here. Hazrat told her there were seven parts. And Peeranima, in a worrying condition, asked what is this? Then Hazrat repeated and told them that there were seven parts, seven parts, but Peeraniman could not understand this matter. Then she said that she could not understand this matter. So, in an upsetting condition, Hazrat became silent and Peeraniman began weeping. She said that today, what type of talk is there and whether due to fever you have a condition of delirium upon you So there was



given information to Hazrat's brothers, and they came to see Hazrat running away. When Hazrat left the world, it was known that in reality, Hazrat was given advice on the distribution of his inheritance as per Islamic Shariah law into seven parts, three parts to his sons and one part to his daughter.

**He called his son, Hazrat Yahiah Pasha:** It is said by Bi Bi of Darul Shafa that after the advice of his inheritance property, Hazrat was called his younger brother, Yahiah Pasha, and Hazrat said, "Where is Yahiah?". Hazrat used to like his younger son, Hazrat Yahiah Pasha, the most among his sons. And who used to live in his neighborhood? And he used to sleep beside him on his bed. And on that day, he was sleeping beside him by chance. I told him that he was sleeping beside you and whether to wake him up. Then I told him, "No." And after that, he took Hazrat Yahiah Pasha's hand in his hands and opened his fist and saw it for some time, then he closed his fist. And then he was left with his hand. The secret, which was not known, was that he was seen in the palm there.

**The condition of engrossment:** After this, there prevailed upon him the condition of engrossment. And by the time all his brothers came into the house,

At that time, his head was toward Qibla and his gaze was toward the southern side of the gate of the house. Hazrat said, "Assalam alaikum many times with some interval." Like that, he was welcomed by people arriving at his house from the gate. Nobody is seen coming there, and so Hazrat is saying Assalam Alaikum and inviting them to come. At that moment, his brothers began weeping. Then Hazrat changed his direction from the south side to the north side, toward the inside of the hall in his house. As

such, he was addressing and welcoming the guests coming there on that occasion.

Hazrat Moulana Fazal said that there was no control over his sons, Hazrat Ahmed Ali Shah and Hazrat Makki Miya. They began weeping suddenly. But Hazrat's younger son, Syed Umar Sahib, had explained to him the situation, and he began the recitation of chapter Yasin in a loud voice. Hazrat said after some time, which is Haq Haq Haq, and his soul left his body to its final destination in another world.

And in this way, he left this mortal world on the 18th of Zeqad in the year 1313 Hijiri on a Monday.

Moulana Fazal says when the soul of the Hazrat left for the other world, Hazrat Umar Sahab immediately covered the Hazrat's face with a cloth, according to Hazrat Umar Sahab. When I asked him about it, he said, "Why do you do it in such a hurry?" So he told me that "I have seen the last prophet of Allah, who is embracing the chest of Hazrat, and he is saying we are taking our son." And by this saying, I was sure about Hazrat's demise in this matter.

On the morning of the 19th, Zeqad, the news of Hazrat's death spread in the city. And people, in large groups, began coming to Qazipura for this reason. There were also the city's learned people; shaikhs, as well as officers of the kingdom, came there, and there was a huge crowd of people on this occasion. Everyone was breathtaking today, and it is unfortunate that such a wonderful personality from the Deccan has been lost.

Hazrat Mohammed Shah said that "Today the sun of the Deccan was set." By leaving relatives and disciples, even many unknown

people who were not seen in the presence of Hazrat, did not visit Hazrat or he did not visit them, but their condition was much worse because they were weeping bitterly over the sad demise of the Shaikh of the Deccan.

**Arguments on the funeral rites:** Moulana Fazal said that at the time of the death of Hazrat, there was a dispute on the funeral rites and it was insisted upon by Mufti Nawaz Doula that he should be given permission to perform the funeral rites of Hazrat. On the other hand, there was the claim of his brothers who said that this is the right of sons of the Hazrat, but if they forfeit this, then as per the nearest relationship, they are eligible in this matter. Finally, when the argument became prolonged, Hazrat Syed Usman Hussaini, whose elder son arranged the funeral rites, was finished with this matter.

**In the funeral bath and burial:** Hazrat Makki Miya was given a funeral bath, and the funeral procession from the Qazipura locality to Makkah mosque drew thousands of people. After the funeral prayer, the funeral was brought back to Qazipura and, after the Zuhur prayer, he was buried on the platform beside his father in the compound of Al-Noor mosque in Qazipura.

**In fact, the elderly person is like a shadow to his family, and the spiritual master is like a shadow to his disciples or family guardian.** There will be grief in this matter, but due to the demise of Hazrat, there has been a strange condition of sadness in this matter. There was an effect of heart on every person, and so he was thinking about his future life without taste and charm. And he was considering, if at all possible, ending his life today. So many people fell on the earth as such, that they were injured badly

in this matter, and they broke their heads. For this reason, they spread the blood on their bodies.

Among those people who have a connection with him or have a relationship with slavery, there may be a possible sad effect on their hearts. However, people were discovered who had no contact or connection with the chain, but who had the same effect on their hearts as the person chained with Hazrat in this matter.

It is stated by the late Nawab Safdar Yar Jung, who was then a higher police officer in the city and who was a disciple of Hazrat Miskin Shah Sahab. And he was falling many times, and he was saying that he "regrets how such carelessness has happened and how much grace was lost by him."

Hazrat's "Elder son," Hazrat Usman Hussain Sahab, became Hazrat's successor, and the disciples and caliphs of Hazrat have given their presents to him. The scene of the presentation of the gift amount was very strange and sad. And the late Mufti Mahbub Nawaz, who was standing at the side of Hazrat, held the hands of each person and walked forward toward Hazrat. Upon giving their offering first, the other people were given their offering later, and then he would put a handkerchief on his eyes and begin weeping. And because of Mufti Mahbub Nawaz Doula's condition, which had a profound effect on the entire gathering, that scene was very sad when the brothers were given their presents to Hazrat as givers of the gifts and collectors of the present amounts, who were holding their hands together and were out of control due to the sad dismissal of Hazrat. And on the whole, there was a feeling of sadness, which was strange. First, Hazrat Ahmed Ali Shah was given his present, and then all the others began giving their presents.

Then Moulana Fazal said that "When Syed Umar was paid present to Hazrat Syed Usman Hussain, he embraced him and recited the following couplet in the Urdu language, and its translation and interpretation is as follows."

This flower contains the fragrance of the father.  
Which is found in both the parts and the whole.

Hazrat's above couplet left a great effect on all the people in the gathering. And in this way, there was a declaration of the successor of the Hazrat. On the day of Fataha, all people were fed according to Hazrat's style and the prophet's method of Sunnah.

It is said that there were cooked 3 pallas of the Briyani dish on this occasion. There was a rush of people, so there was an arranged tablecloth in the three houses of the brothers of the Hazrat. The arrangement was done for the males from eight o'clock in the morning, and it was continued up to twelve clocks, but there was still its continuation, so after twelve clocks, Hazrat Shaikan Ahmed Shuttari asked how much quantity remained. And it was replied that there was still a quantity there. Many thousands of people had already eaten at that point, and there was still plenty of food left. For this reason, he looked at the grave of Hazrat and he said, at that time, "Oh Khaja Miya, nobody could understand you."

**Hazrat's Fataha:** It is not out of the situation that Hazrat likes very much sweet Revdi. When Hazrat wants to eat a sweet, he will give some amount to the servant boy and ask him to bring

Revdi from the shop. When there was a come Revdi, then he would be used to eating it and give it to us for our eating. And for this reason, his Fataha is celebrated on the eve of Revdi.

Similarly, Hazrat enjoyed eating Khichdi (Khichdi is typically made with delicious Basmati rice, Masoor dal, and Indian spices). Women use full-fat yoghurt and add red chilli powder to it along with turmeric powder, ginger-garlic paste, and salt. Then women later add coriander leaves as toppings. In a separate frying pan, they prepare the tadka (tempering with oil) and add a pinch of zeera (cumin seeds). Later, she adds tadka to the earlier prepared yoghurt mixture. As Hazrat said, some days before his death, this was his food. And for this reason, his Fatah Kichdi is specially prepared. And for this reason, on the death anniversary and at the time of the sandal ceremony, Kichdi and Khatta are specially prepared and served to all disciples.

Hazrat did not like flower garlands, as we have mentioned in the third chapter of manner and etiquette, under the customs and practices. Whenever he is used to visiting the graves of holy people, he will say that for the purchase of flowers for less and more amount to be given to poor people as alms to them, in which there is more reward in this matter.

In this way, he did not like the benefits of Fataha on the 10<sup>th</sup> day and the 40<sup>th</sup> day. However, he was given an order to provide meals on the third or seventh day of death, as well as monthly Fataha, and he carried it out himself. For this reason, his trained caliphs and others were kept away from the benefits of the 10<sup>th</sup> day, 20<sup>th</sup> day, and 40<sup>th</sup>-day meals. And so Hazrat Syed Umar Sahab and Hazrat Syed Usman Miya did not attend the above ceremonies for this reason, and they used to think of the three

innovations in this matter. And he used to say that by eating meals of the above ceremonies, there would be diminished light in the heart.

The End.